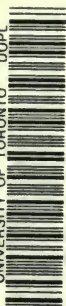


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Queen Elizabeth's Englishings.

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Queen Elizabeth's Englishings

OF

Boethius, *De Consolatione Philosophiae*, A.D. 1593,

Plutarch, *De Curiositate*,

Horace, *De Arte Poetica* (part), } A.D. 1598.

EDITED FROM THE UNIQUE MS, PARTLY IN THE QUEEN'S HAND,

IN THE PUBLIC RECORD OFFICE, LONDON

BY

MISS CAROLINE PEMBERTON.

WITH A FACSIMILE.

48920
1900

LONDON :

PUBLISHT FOR THE EARLY ENGLISH TEXT SOCIETY

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EDITOR'S FOREWORDS.

NICOLAS in his *Progresses of Queen Elizabeth*, ed. 1823, vol. i., quotes the testimonies of Camden and Ascham to Elizabeth's learning, also Lambard's and North's in his *Plutarch*. Camden says she translated Sallust's *De Bello Jugurthino*, and in 1598 the greater part of Horace's *De Arte Poetica*, and a little treatise of Plutarch's *De Curiositate*. In vol. iii. p. 564, we read : " At Windsor she amused herself with translating Boethius's *De Consolatione*, 1593, as she had at Enfield done the like favour to Ochinus Sermon."

Two specimens of these translations, one from Seneca's Epistles, the other from Tully's, are printed in Harrington's *Nugæ Antiquæ*, vol. i. pp. 109—140, but these will not be found to bear out the hyperbolical praise of Sir Henry Savile, who affirms that " he hath seen some translations of Queen Elizabeth which far exceeded the originals." She translated from the French the "Meditations of the Queen of Navarre," also a Play of Euripides, and two Orations of Isocrates from Greek into Latin ; and wrote a Comment on Plato.

The Queen's Translation from the Greek of a Dialogue of Xenophon is printed at length in the Miscellaneous Correspondence of the *Gentleman's Magazine* for 1742, No. ii., with a *fac-simile* of an entire page.

In Bacon's Letters and Life by Spedding, Vol. i. 254-5, appears the following letter :

EARL OF ESSEX TO FRANCIS BACON, 24 AUG., 1593 :

" I told her [Q. Eliz.] that (= what, the attorneyship) I sought for you was not so much your good,—though it were a thing I would seek extremely and please myself in obtaining ; as for her honour, that those excellent translations of hers ¹ might be known to them who could best judge of them."

¹ Alluding perhaps to some translations from Boethius, *De Consolatione*, with which she is said to have consoled herself after the news of the French king's apostasy.

U11

In the British Museum is preserved a little MS. book of prayers in French, Italian, and Spanish, written in the Queen's own hand.

In the *History of the English People*, by J. R. Green, we read the following: "Elizabeth studied every morning the Greek Testament and followed this by the tragedies of Sophocles, or orations of Demosthenes, and could 'rub up her rusty Greek' at need to bandy pedantry with a Vice-Chancellor. But she was far from being a mere pedant. The new literature which was springing up around her found constant welcome in her court. She spoke Italian and French as fluently as her mother-tongue. She was familiar with Ariosto and Tasso. Even amidst the affectations and love of anagrams and puerilities which sullied her later years, she listened with delight to the *Facry Queen*, and found a smile for Master Spencer when he appeared in her presence." We have ample evidence still existing, to show that these accounts of Queen Elizabeth's classical attainments are trustworthy, for besides the translations which have already appeared in the *Gentleman's Magazine*, there may be seen in the Record Office in MS. her translations of the whole of the *Consolation of Philosophy*, of Plutarch's *De Curiositate*, and a fragment of Horace's *Ars Poetica*.

¹ With the translation of Boethius, on three separate sheets of letter paper, with label of contents at back, we find three accounts of the date of the translations, the year of Her Majesty's reign when it was made, and the time which it occupied in making. These accounts have probably been written by different persons at different times, for all three vary a little in their statements as to the miraculously short space of time in which Elizabeth performed the work, this varying between twenty-four and twenty-seven hours.

One of these flatterers even calculates that the Queen translated at the rate of one page of Boethius to every half-hour. In order to convince myself of the utter impossibility of such a feat, I copied as rapidly as possible one page of the specified length, which occupied me just half an hour; so with all due respect to the great genius of good Queen Bess, we can scarcely give her credit for being able to translate, not only prose but difficult poetry in the same time that an ordinary mortal could write it down. Here follow the three computations:

¹ A modern note in the MS. appears to refer to a translation of Boethius by Lidgate, printed by Tottel, 1554, folio, under the title of *A Treatise excellent and commodious, showing the Fall of Sundry most notable Princes*.

I.

“The Computation of the dayes and houres in w^{ch} your Ma^{tie} began and finished y^e translation of Boëthius.

Your Ma^{tie} began your translation of Boethius the tenth day of October, 1593, and ended it the fift of Nouember then next Immediatly following, which were fyue and twenty dayes in all.

Out of w^{ch} xxv. dayes are to be taken fowre Sondayes, three other holly-dayes, and six dayes on which your Ma^{tie} ryd abroad to take the ayre, And on those dayes did forbear to translate, amounting together to thirtene dayes,

Which xiiij being deductid from xxv, remaynith then but twelue dayes.

And then accompting twoo houres only, bestowed euery day one w^t another in the translating. The computation fallith out, That in fowre and twenty houres, your Ma^{tie} began and ended your translation.

¹ Computation of the number of
dayes and houres in w^{ch} your
Ma^{tie} began and ended the translation
of Boëthius.

At Windsor.

II.

being at windsor in the xxxvth yeere of her Raigne,

The Queenes Ma^{tie} began her translation of Boetius, vpon the xth of October, a^o 1593, and ended it ² vpon the eight of Nouember then next following, w^{ch} were xxx dayes.³

Of w^{ch} tyme, there are to be accompted ⁴ xiiij ⁵ dayes, parte in Sondayes and holly dayes, and parte in her Ma^{ties} ryding abroad, &c., taking the ayre, vpon w^{ch} her Ma^{tie} did forbear to translate.

So that xiiij dayes being deducted ⁶ from xxx,⁷ Remainyth xvij dayes, In w^{ch} her Ma^{tie} finished her translation.

And in ⁸ those xvij dayes ⁹ her Ma^{tie} did neuer exceed one houre & a halfe at a tyme in following her translation.¹⁰

Whereby it appeerith that in xxvj or xxvij houres,¹¹ her Ma^{tie} perfourmed the wholle translation.

¹ At back of the paper.

² “about th” cancelled.

³ “xxviij dayes” cancelled.

⁴ “deducted” cancelled.

⁵ Both “xj” and “xij” cancelled.

⁶ “abated” cancelled.

⁷ “xxviij” cancelled.

⁸ “of” cancelled.

⁹ “for the moste parte” cancelled.

¹⁰ “not intend to her translation, aboue one houre and a halfe & som tyme not aboue an houre or little more” cancelled.

¹¹ “thirty houres, or rather in xxvj or houres,” cancelled.

The number of leaves in my booke are 88. So that it must be that her Ma^{tie} did translate v leaves at ech tyme, and iij leaves¹ ouer and aboue in the wholle tyme.

² 15. Nouembre. 1593.

A note of the dayes and
houres in w^{ch} her Ma^{tie}
finished her translation
of Boethius, *de consolatio-
ne Philosophiæ*.

III.³

The Queenes Ma^{tie} being at Windsor in the xxxvth yeere of her Raigne, vpon the xth of October, 1593, began her translation of *Boethius de consolatione Philosophiæ*, and ended it⁴ vpon the eight of Nouember then next following, w^{ch} were xxx^{ty} dayes :

Of w^{ch} tyme there are to be accompted xiiij dayes, parte in Sondayes and other holy dayes, and parte in her Ma^{ties} ryding abrode, vpon w^{ch} her Ma^{tie} did forbear to translate,

So that xiiij dayes being deducted from xxx^{ty}, Remaynith xvij dayes, In w^{ch} tyme her Ma^{tie} finished her translation.

And in those xvij dayes, her Ma^{tie} did not excede one houre and a halfe at a tyme, in following her translating :

Wherby it apperith, that in xxvj houres or therabouts, her Ma^{tie} performed the wholle translation.

⁵ Nouember 1593.

Note of y^e tyme wherein her
Ma^{tie} began and ended her
translation of Boethius.

Of the three translations before us that of Boethius is the one which will add most to the Queen's reputation as a scholar : it is tolerably exact and generally very literal. In a few places, as may be seen by reference to

¹ "vj leaves" cancelled.

² On back of letter.

³ This is a fair copy of II., with slight variations. Both are in the same handwriting, doubtless that of the Queen's clerk or secretary. These papers are much more carefully written than when he wrote from dictation ; but there is at the end of the volume, a fair copy of a portion of the First Book, which removes any doubt there might be as to the identity of the handwriting. It was evidently intended that he should make a fair copy of the whole in his best style ; a project which was never carried out.

⁴ "about the" cancelled.

⁵ At back of the paper. In the margins of II. and III., "17. dayes" and "26. houres" are written opposite to the lines where those totals are given.

the footnotes, the Queen has mistaken the meaning of the Latin text. Most of the "Meters" are in her own hand, but she dictated the greater portion of the "Prose" to a clerk or secretary. The Queen's handwriting is not always very legible, and she has in many places so heavily corrected her text that it is difficult to make out her meaning. The Prose is also corrected in numerous passages, sometimes by the Queen herself. Owing to these circumstances, there are in some places readings which may be considered as doubtful or conjectural.

Mr. R. E. G. Kirk, who has collated proofs with the original MSS. in the Record Office, has sent the following very interesting information as to who the Queen's amanuensis was :

"The Queen dictated a large portion of *Boethius* to a clerk, but I felt sure that he was not an ordinary copyist, and therefore I endeavoured to find out who he was. I tried the handwritings of Sir John Herbert, Sir John Wolley, and Thomas Edmondes, Secretaries of the period, without success, and was about to give up in despair, when I accidentally saw two papers in a similar handwriting, and on looking at the *Calendar*, I found they were by Thomas Windebank, Clerk of the Signet in 1568, and Clerk of the Privy Seal in 1598. I then procured other volumes containing his letters, and found that he was certainly the Queen's amanuensis. I presume he was an ancestor of Sir Francis Windebank, Secretary of State to Charles I. In 1561-3 he attended Thomas Cecil, son of Sir William Cecil, in his travels in France and Germany, where the young gentleman seems to have got into many scrapes, and totally to have objected to "learning," to the disgust and anger of his father, between whom and Windebank there are numerous letters on the subject. The dates of Windebank's appointments, as given above, are taken from Thomas's *Historical Notes*. His counter-signatures to sign-manuals of Queen Elizabeth may be seen among the Cecil MSS. at Hatfield. There is a very curious letter from his wife, 2 June 1600, relating to some temporary estrangement between them; a full abstract being given in the *State Papers Calendar*."

In exactitude of translation the three works appear to me to slide down in a descending scale in the order in which they appear, *Boethius* being indifferent, *Plutarch* bad, and *Horace* worse, being in many places absolutely unintelligible, probably because this was the most difficult of the three. Perhaps in the translation of *Horace* the Queen herself recognized the fact that she had undertaken a task above her powers, as she never completed the *Ars Poetica*, having translated only 178 of the 476 lines. *Plutarch* has evidently been translated from the original Greek,

but both this and *Horace* have been left in the rough as they were at first written down, and no fair copy has been made.

The "Queen's English" appears to our modern ideas most defective, and her orthography to have been untrammelled by any rules whatever. The same word is seen on one page spelt in two or three different ways : *they*, *thee*, and *the* are all written *the* ; *to* and *too* are both *to* ; double *ee* is almost always *i* ; *it* is sometimes *hit* ; *sun* and *son* are both *son*. Capitals seem to be used quite indifferently, proper names being sometimes written without them and common words with them, occasionally a capital is even introduced into the middle of a word. *V* is always used as initial instead of *u* and sometimes also in the middle of a word, and there is a much more abundant use of *y* instead of *i* than at present, *if* being almost always written *yf*. It is also interesting to notice the remnants of French spelling in such words as *parfait*, *accompt*, *coulor*, and many others.

Queen Elizabeth's translations are, as we have said, anything but exact, and she sometimes mistakes one Latin or Greek word for another in a way which is surprising in a person who was so well versed in these languages as she appears to have been. We cannot, nevertheless, but admire the intelligence and industry of a Queen, who, at the age of sixty, occupied as she must have been with state affairs and the multifarious other duties pertaining to her position, could yet find inclination to undertake such tasks and time to devote to them. Even the incentive of literary fame was wanting, for her translations, not being printed, were probably read only by the secretaries who copied some of them, so that it is evident that Elizabeth loved learning for its own sake.

Boethius, the author of the *Consolation of Philosophy*, was a noble Roman, who lived in the latter half of the fifth Century; he was well versed in the learning both of Rome and Athens, and filled the offices of Consul and Senator under Theodoric the Great. Falling however into disfavour with this despot, he was for many years imprisoned at Pavia, and finally, at the age of forty-five, put to a cruel death in prison. He translated some of Aristotle's works, and wrote a treatise on Music which was a standard work on the subject during the middle ages : his greatest creation however was the *Consolation of Philosophy*, written during the sad years of his imprisonment.

The *Consolation of Philosophy* was a very favourite book during the middle ages, it being read not only in Latin but also in various translations. It was first done into English by King Alfred, and he was followed by Chaucer, Caxton, Queen Elizabeth, and many other translators of minor note.

The language of the *Consolation*, written in such a barbarous age, must, by the wonderful perfection of its style, excite universal admiration and surprise. It is mainly formed on the model of the best ancient authors of the golden age of literature, particularly Cicero in his philosophical writings, and not seldom reminds us of the manner of Seneca, or of the *Florida* of Apuleius. Boethius diverges chiefly from the style of Cicero in two points; first, by a more lucid setting forth of syllogisms, and by a more strictly logical sequence. We gain consequently in Boethius, in perspicacity, what we lose in rhetorical beauty, and this increased adoption of logical forms sometimes borders on the dryness and subtlety of Aristotle and the Scholastics.

The second point of divergence is in the strong poetic vein which not only runs through the sometimes exceedingly beautiful meters, but also in the pathetic tone of many of his prose pieces. There is no doubt that Boethius had a marvellous facility in expressing even his most intricate thoughts, which he did with perspicacity, and often with great power and beauty.

In a few of my footnotes, Elizabeth's translation of Boethius is compared with that of Chaucer made more than 200 years previously, and it is most interesting to note the changes which two centuries had wrought in our language. In order to give the reader a still better idea of these, I have placed a few lines of the two translations from the first Prose, side by side—

BOETHIUS, FIRST PROSE.

Q. Elizabeth.

While of al this alone in
silence I bethought me, and
tearesful complaint in stiles
office ment, ouer my hed to
stand, a woman did apeare, of
stately face, with flaming yees,
of insight about the comun
worth of men; of fresche
coulor and unwon strength,
thogh yet so old she wer, that
of our age she seamed not to
be one; her stature, suche as
skarse could be desernd, for
sume while she skanted her to

BOETHIUS, FIRST PROSE.

Chaucer.

In þe mene while þat I stille recorded
þise þinges wiþ my self, & markede my
wepli compleynte wiþ office of poyntel.
I saw stondyng about þe heyzt of my
heued a woman of ful greet reuerence by
semblaunt hir eyen brennyng & clere
seing ouer þe comune myzt of men. wiþ
a lijfly colour & wiþ swiche vigoure
& strenkeþ þat it ne myzt not be emptid.
Al were it so þat sche was ful of so greet
age. þat men ne wolde not trowe in no
manere þat sche were of oure elde. þe
stature of hir was of a doutous iugement.
for sumtyme sche constreynd & schronk

the comen stature of men, strait she semed, with croune of hed, the heuens to strike, and lifting vp the same hiar, the heuens them selues she enterd, begiling the sight of lookars on. Her wifes, the wer of smalist thrides, parfaict for fine workmanship and lasting substance, as, after by herself I knewe, was by her handes al wroght.

hir seluen lyche to þe comune mesure of men. & sumtyme it semed þat sche touched þe heuene wip þe heyzte of hir heued. and when sche hef hir heued heyer sche perced þe selue heuene. so þat þe syzt of men loking was in ydel. Hir cloþes weren maked of ryzt delye þredes and subtil crafte of perdurable matere. þe wyche cloþes sche hadde wouen wip hir owen hondes: as I knew wel affir by hir selfe.

It may be observed that Chaucer's translation is much longer than that of the Queen, and that the chief differences between the two translations are in the orthography, which undoubtedly also implies a change in pronunciation. Some of the obsolete words used by Chaucer have in the Queen's rendering given place to others which still survive, such as: *delyé*, *smalist*, *perdurable*, *lasting*, *elde*, *age*. On the other hand we find, contrary to expectation, the modern words in Chaucer's translation and the obsolete ones in that of Elizabeth, such as: *clothes* (*wides*), *shrunk* (*skanted*); which proves that the ancient word and the modern one were used indifferently for several centuries. The old plural *n* in *eyen* has changed into *s*, *yees*, and many of the old weak conjugations are supplanted by the more modern strong ones, *hef*, *heued*.

“DE CURIOSITATE.”

This is one of the many small *Scripta Moralia* which Plutarch, Procurator of Greece under the Emperor Adrian, has given us, besides his world-famed *βίοι παράλληλοι* (Comparative Lives).

In *De Curiositate* as well as in his other writings, Plutarch proves himself to be a true stoic philosopher, to possess first-rate moral principles and great fear of God. As a writer, he displays much erudition, of which he earnestly endeavours to make the most, but this he does with little taste, and is consequently often exaggerated and pedantic. His religious views sometimes remind us, like those of Seneca, of Christian teaching, but here there is always one important omission, viz. the commendation of charity or neighbourly love; of this Christian virtue, the stoic, so virtuous in his own estimation, knows absolutely nothing.

"ARS POETICA."

It would be as useless as to attempt to increase the volume of the sea by pouring water into it, as to add any comment to this most celebrated treatise of Horace. It has been published in the original and in translations more than a hundred times in England alone, and among the editors and commentators we find the names of bishops and lords.

Garfield, late President of the U.S.A., for the sake of recreation in his leisure hours, compiled a list of all the editions of Horace's writings which have appeared, one-third of these being English: the translation of a part of *Ars Poetica* by our Queen not being then in print was omitted.

Enclosed with the translation of Horace is the following.

Her Ma^{ty} being at Windesor in the 35th yeere of her Raigne began her translation of Boetius vpon the 10th of October, 1593, and ended it vpon the fyft of November then next y^mediatly following, w^{ch} are fiue & twenty dayes.

Out of w^{ch} 25 daies are to be taken 4 sundayes, three other holy dayes, & sixe daies on w^{ch} her M^{ty} ryd abroad to take the ayre, & on those daies forbore to translate, in all 13 dayes, so as there remayneth then but twelue dayes.

And then accompting two howers onely bestowed every day one wth an other in the translating, the computacoñ falleth out that in 24 howers her Ma^{ty} began and ended the translaçoñ.

Her Ma^{ty} likewise translated a peece of Salust de Bello Jugurthino, but in what yeere of her Raigne I finde not.

Item her M^{ty} translated a peece of Horace de Arte poetica about November, 1598.

Item her M^{ty} translated a treatise of curiosity written by Plutark, & put it into English miter, she begun it the third of Novem: 1598 & ended it the 9th of the same moneth.

Note that she writt all these translations w^t her owne hand.

J. G. 17/3/83.

The Editorship of Q. Elizabeth's translations was at first undertaken by Walford D. Selby, but he dying just as he had begun the work, I was requested to take it up.

The comments on the writings of Boethius and Plutarch are by Dr. J. Schenk of Meran, Tyrol, who has also assisted me with the notes on the Latin and Greek text.

C. PEMBERTON.

NOTE ON Q. ELIZABETH'S USE OF *I* FOR OUR LONG *E*.

By F. J. FURNIVALL.

IN my Forewords to the *Life of St. Katharine of Alexandria*, I showed from John Hart that in Shakspeare's time, in 1569 (and in 1551), our sound of long *i* in *time* was freely used. But looking at the proofs of Queen Elizabeth's englishings in the present volume, I saw that she—in many words, at least—kept the older sound of *i*, that of our present long *e*. The list following contains most of her spellings of our *e* as *i*.

1. The words with both *i* and *e* :—

brede 141/17; *breeding* 130/6; yet *bride* 41/8; 126/10; 128/28, 31; *gridely* 122/22, 25, 45; 127/37; 134/14, 18; (greedily) 108/12
 141/17; *brid* 124/26 *greyn* (greeny) 116/7; 145/130; yet *griny* 1/7; 19/8; 56/3
belue 130/5; yet *beliue* (crede) 26/15; *greve* 125/27; yet *grives* 124/12
 39/2; 112/4 *hede* (heed) 138/7; yet *hideful* 137/24;
cleare 14/33; 61/29; 121/8; 142/51; *hideles* 128/6; *hidely* (heedfully) 130/18
cleere 105/1; yet *clire* 72/2; *clirely* 57/2; *clires* 65/10; *clirest* 19/21; 61/26; *kepe* 69/8; yet *kipe* 97/22; 134/26; *kipar* 65/9; *clirrist* 19/9 (keeper) 46/9; 47/15; *kipes* 109/27;
ded (deed) 137/1; 49/6; *dede* 121/17; 134/21
 129/18; 133/2; 139/201; yet *dide* *kept* 109/29; yet *kipt* 41/9
 133/26 *metest* 143/94; yet *mit* (vb. meet) 128/5
feteles (feetless) 133/29; yet *fite* (bedsfile) *seke* (seek) 131/8; yet *sike* 144/180;
 3/40 146/181, 184; *sikes* 129/10
gedy 16/11; *gridy* 24/11; 34/25; 39/6; *vnnedeles* 134/18; yet *unnideful* 132/8

2. The words with *i* (= *e*) only :—

besiche 72/28 *nides* (needs) 122/42; 127/27
besiged 84/19 *nire* (near) 65/8; 143/78
betwine 72/28 *pices* (pieces) 3/20
chifest 74/57; 125/6; 142/43 *plised* (pleasd) 72/13 (cf. pleading 130/9)
chire (cheer) 7/4 *shild* (shield) 8/17
dipe (deep) 136/41 *shipec* (sheep) 130/14
 (eyes—ees 135/19—see yeas) *sithing* (seething) 36/13
fild (field) 4/4; 44/1; 129/20; 142/22; *skrigd* (screecht) 138/19
fildz 16/10 *slipes* (*somnos*) 33/10; 144/118
file (feel) 136/39 *slipith* (sleepeth) 128/11
flise (fleece, *vallera*) 33/8 *spiche* (speech) 124/26; 142/57
Grikis (Greeks) 143/63 *spike* (speak, vb.) 138/19
hirars (hearers) 139/3 *swit* (sweet) 2/13; 47/25; swite 3/33
hiresay (hearsay) 145/132 *wides* (weeds, clothes) 3/11, 15
ivel (evil) 127/31; 129/35; 130/16; 131/7; 133/16, 32, 37; 135/7; 138/25; 140/8
iven (even) 127/28; 130/28; 140/9
myter (metre) 1, 4, &c.
nid (need) 129/9
nide (need) 8/4; 123/11; 137/17; 138/19
nidful 129/7
yea (eye) 135/14; (yea—verily—136/1)
yeec (eye) 123/5; 125/34
yees (eyes) 2/3, 16; 3/23, 38; 5/2, 14, 15; 6/3; 74/56; 113/30; 123/7; 135/2, 10; 136/33
yeles (eyeless) 100/11

For *ea*, see ease 136/3; ease 136/44; easy 134/7; read 134/10. *Friends*, I suppose the Queen pronounst with our long *e*: frendz 141/7; friendz 127/34; 134/15; 137/11; 139/5 (Compare *kept*, *kapt* above). Whether she gave the same *e* sound to her other *i* words, I don't pretend to say; though, from 'gridy desire' 39/61; 'like the clirrist' 119/91; 'clirest light' 19/21, and like instances, I suppose she did. A few of these *i* words follow:—

affrights 16/10; 30/10	indites 1/3; inditing 3/23	Sirenes 3/33
assigneth 16/16	insight 2/4	skie 19/2; skies 4/4; 13/4;
begiling 3/10; begiled 16/5	ire 7/14	24/3; 30/22
bide 132/33; bidz (bides)	life 2/18, 20; 7/1; 40/23	sliding 26/16
2/10	light 4/2, 5, 19; 19/3; 21/4	slite (slight) 142/35
crime 14/35; crimes 6/7	like 19/9; 22/4; 34/7	smile 30/22
denies 2/16	line 112/2	spitful 22/6
desiar 24/16; desire 39/6;	lire (? liar) 19/23	stile 2/2
57/7	mankind 24/7	strike 5/10; 7/9
desire 24/16; 39/6	mighty 21/3	striving 97/2
dispised 3/14	mild 4/14	ties 14/41
deprived 3/30	milddding 26/5	time 2/10; 5/1; 34/23;
denidest 13/17	mind 4/1, 19; 19/29; mynd	times 16/16
drie 36/12; dried 5/15	3/43; 5/4; 6/2; 39/11	tirant 7/12; 36/3
espies 36/9	myne 6/5	titelz 40/11
exile 6/6	night 5/1, 6	trie 22/7
fertile 4/16	pine 33/12	unlike 6/31
finde 28/9	prising 57/5	uprise 13/12
fires 7/8; 34/3	pride 34/6	vice 31/23
flying 39/10	quiet 7/1; 30/20	violence 9/29
gidar 14/27; gidest 14/45;	retire 39/8	violent 3/19
giding 14/25	rife 57/6	violets 16/8
gileful 2/17; 57/1	righmes (rymes) 1/1	whi 4/12; 5/7; 7/11
hiar (higher) 2/9; hie <i>adj.</i> ?	ripe <i>vb.</i> 97/26	while 2/7
7/10; hiest 3/18; 6/6;	ripest 4/17	whitty (whitey) 26/4
13/22; 30/8	rising 13/11	wight 2/14
hide <i>vb.</i> 56/5	shine 2/17	wipe 5/13
hied 2/9	sight 3/37; 19/13	wries 3/15
I 3/36; 6/1, 3, 5, &c.;	silence 2/1	write 1/3
57/3 &c.		

Dr. Otto Jespersen will, I hope, treat the whole subject when he edits Hart's *Orthographie* for us.

In the spelling of Windebank, the Queen's scribe, I have not noted anything peculiar.

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I.

Boethius.

DE CONSOLATIONE PHILOSOPHIÆ.

(ENGLISHED BY QUEEN ELIZABETH A.D. 1593.)

[Public Record Office. Domestic Elizabeth 289.]

THE FYRST BOOKE.¹

I. MYTER.²

*Righmes that³ my groing studie ons perfourmed,
In teares, alas! cumpeld, woful staues begin.
My muses torne, behold what write I shuld indites,
Wher tru woful uerse my face with dole bedews. 4
Thes at lest no terror might constrain,
that felowes to our mone our way they shuld refrain.
The glory ons of happy griny⁴ Youthe,
Now, fates of grounting Age, my comfort all. 8*

Boethius deplores his misfortunes in the following elegy.

¹ This translation of Boethius is continuously in the Queen's own handwriting as far as the eleventh line of *Prose* 3 of the First Book; from this point, with the exception of the opening lines of *Prose* 4, a few lines of *Proses* 6 and 8 of the Second Book, and *Prose* 9 of the Third Book, the prose was dictated by the Queen, but almost all the *Mètres* are in her hand only. The punctuation is not according to the Queen, but to the Latin edition.

² The Queen's somewhat halting *verses* (!) will be more readily understood by comparison with the original Latin *mètres* of Boethius, which are given in this and subsequent footnotes.

³ Over *Verse* ons struck through.

⁴ *Sic*, for "greeny." The Queen, it will be noticed, frequently uses *i* for double *e*—*e. g.* "switest" 2/13, "wides=weeds, clothes" 3/2, "fite=feet" 3/40, "chire=cheer" 7/41, etc.

METRUM I.

*Carmina qui quondam studio florente peregi,
Flebilis, heu, maestos cogor inire modos.
Ecce mihi lacerae dictant scribenda camenae,
Et ueris elegi fletibus ora rigant. 4
Has saltim nullus potuit peruincere terror,
Ne nostrum comites prosequerentur iter.
Gloria felicitis quondam uiridisque iuventae!
Solantur maesti nunc mea fata sentis. 8*

Laments his
immature old
age.

*Vnlookt for Age hied by mishaps is come,
And Sorow bidz his time to add withal.
Vnseasond hore heares vpon my hed ar powrd,
And loosed skin in feable body shakes.* 12

Death turns a
deaf ear to the
wretched.

*Blessed dethe, that in switest yeres refraines,
but, oft calld, comes to the woful wights.
O with how defe care she from wretched wries,
And wailing yees, cruel ! to shut denies.* 16

While fortune
shone on him
Death came near,
but now, in ad-
versity, life is
protracted.

*While gileful fortune with vading goodz did shine,
My life wel ny the doleful houre bereued ;
Whan her fals looke a cloude hath changed,
My wretched life thankles abode protractz.* 20
*Why me so oft, my frendz ! haue you happy calld ?
Who fauleth downe in stedy step yet neuer stode.*

I. PROSE.

Philosophy
appears to
Boethius.

Her description.

While of al this alone in silence I bethought me, and tearesful complaint in stiles office¹ ment, ouer my hed to stand a woman did apeare of stately face, with flaming yees, of insight aboue the comun worth of men ; of fresche coulour 4 and unwon strength, thogh yet so old she wer, that of our age she seamed not be one ; her stature suche as skarse could be desernd. For sume while she skanted her to the comen stature of men, strait she semed with croune of hed the 8 heauens to strike, and lifting vp the same biar, the heauens

¹ *Styli officio*, rendered by Chaucer—"with office of poyntel."

*Venit enim properata malis inopina senectus,
Et dolor actalem iussit inesse suam.
Intempestiui funduntur uertice cani,
Et tremit effeto corpore laxa cutis.* 12
*Mors hominum felix, quae se nec dulcibus annis
Inserit, et maestis saepe uocata uenit.
Eheu, quam surda miseros auertitur aure,
Et flentes oculos claudere sacua negat !* 16
*Dum leuibus male fida bonis fortuna faueret,
Paene caput tristis merserat hora meum.
Nunc, quia fallacem mutauit nubila uultum,
Protrahit ingratas impia uita moras.* 20
*Quid me felicem totiens iactastis amici ?
Qui cecidit, stabili non erat ille gradu.*

- them selues she enterd, begiling¹ the sight of lookars
 on. Her wifes thé² wer of smalist thrides, *parfaict* for fine Her clothes were finely worked,
 12 workmanship and lasting substance, as, after by her selfe
 I knewe, was by her handes al wrought. Whose forme, as but diu from age
 to smoky imagis is³ wont, a certain dimnis of dispisid
 antiquitie ouerwhelmed. Of thes wifes in the loweste
 16 skirtz II, in the vpper side a Θ, was reade, al woven. And On the lowest skirt was the letter II, and in the upper side Θ.
 betwine bothe lettars, ladarwise, certain steps wer marked,
 by wiche from lowest to hiest element ascent ther was.
 Yet that selfe garment the handz of violent men had torne,
 20 and pices suche as get thé could, away tha stole. Her right Her garment was torn. In her right hand she held a book, in the left a sceptre.
 hand held a booke, the left a sceptar. Who, whan she
 spied poetz musis standing⁴ by my bed, and to my teares
 inditing wordes, somewhat moued, inflamed with gloting yees :
 24 "Who sufferd," *quoth* she, "thes stagis harlotz aproche this
 sik man? wiche not only wold not ease his sorow with no
 remedies, but with swit venom nourris them. Thes thé be
 that with baren affections thornes destroies the ful eares of
 28 reasons frutt, and mens mynds with disease invres, not
 fries. But if of vane man, as vulgar wontz, your alure-
 ments had deprived me, with les grefe had I borne hit. For
 by suche our worke had got no harme. But this man haue
 32 you touched, whom Stoike⁵ and Academique study broght
 out. Get you away, Sirenes swite ; til ende be seen, to my
 musis leue him for cure and helthe." To this the checked
 rabel, with looke downe cast with wo, with blusche confes-
 36 sing shame, doleful out of doores thé went. But I, whose Boethius fails to recognize Philosophy.
 sisght,⁶ drowned in teares, was dimed, could not knowe
 what she was, of so imperius rule, and setteling my yees
 on ground, what she wold more do, in silence, I attended.
 40 Than she, drawing nar, on my bedsite sat doune, and, who complains of the disorder of his mind in these verses.
 vewing my looke of hevy woe and with my dole to the erthe
 throwne downe, in versis thes of my mynds pane com-
 plaineth thus.

¹ Originally "and begiled" ; corrected in a blacker ink.

² *They* and *thee* are both in this translation written "the" ; I distinguish therefore between them by "thé" for *they* and "thè" for *thee*.

³ Written over *was* struck out.

⁴ Written over *sitting* struck out.

⁵ The Queen has, instead of *Eleaticis*, which all the MSS. give, read "Stoicis."

⁶ *Sic*.

II. MYTER.

Earthly cares, *O, in how hedlong depth the drowned mind is dūnne!*
 which he formerly dissipated *and Losing Light, her owne, to others darkenis¹ drawne,²*
 by the study of astronomy, now *as oft as driuen with erthely flawes the harmful care upward*
 darken the mind *grows.*
 of Boethius.

Wons this man fre in open fild used the skies to vew, 4
of Rose³ son the Light beheld,

of frosty mone the planetes saw ;
And what star elz runs her wonted cours,
bending by many Circles, this man had wone 8
by number to knowe them all,

Yea, Causis eache whens roring windz the seas perturbz :
acquainted with the spirit that rolles the stedy world,
And whi the star that fulz to the Hisperias waters 12

He is no longer able to investigate the problem of the change of seasons, and his whole thoughts are now mournfully bent on his earthly sufferings.

from his reddy roote,⁴ dothe raise her self,
Who that gives the springes mild houres ther temper,
that with rosy floures the erthe be deckt ?

Who made the fertile Autumne at fullist of the yere, 16
Abound with Grape al Solne⁵ with ripest fruits ?

he, wonted to serche and find sondry causes of hiden nature,
downe lies of mindz Light bereued,

With brused Nek by overheuy Chaines. 20

A bowed Lowe, Looke ! by waight bearing,
driven, alas ! the Sely erthe behold.

¹ The text has "*externas tenebras*," translated "*others darkenes*," perhaps an error for "*outer*."

² *drawne* is doubtful. This line was originally—"And losing her light strives to run in others darkenis."
³ *ly* struck out.

⁴ *spring* struck out. The Queen has here translated *ortus* by "*root*," whereas the correct meaning is "*east*" or "*sunrise*."
⁵ *swoln*.

METRUM II.

<i>Heu quam praccipiti mersa profundo</i>	<i>Quis uoluat stabilem spiritus orbem</i>	
<i>Mens hebet, et propria luce relicta</i>	<i>Vel cur hesperias sidus in undas</i>	16
<i>Tendit in externas ire tenebras,</i>	<i>Casurum rutilo surgat ab ortu,</i>	
<i>Terrenis quotiens flatibus aucta</i> 4	<i>Quid ueris placidas temperet horas,</i>	
<i>Crescit in inmensum noxia cura.</i>	<i>Vt terram roseis floribus ornet ?</i>	
<i>Hic quondam caelo liber aperto</i>	<i>Quis dedit ut pleno fertilis anno</i>	20
<i>Suetus in aetherios uagos stella recursus</i>	<i>Autumnus grauidis influet uitis ?</i>	
<i>Cernebat rosei lumina solis,</i> 8	<i>Rimari solitus atque latentis</i>	
<i>Visebat gelidæ sidera lunæ ;</i>	<i>Naturæ varias reddere causas ;</i>	
<i>Et quacumque uagos stella recursus</i>	<i>Nunc iacet effeto lumine mentis,</i>	24
<i>Exercet uarios flexa per orbes,</i>	<i>Et pressus grauibz colla catenis</i>	
<i>Comprensam numeris uictor habebat.</i> 12	<i>Declinamque gerens pondere uultum,</i>	
<i>Quin etiam causas unde sonora</i>	<i>Cogitur, heu ! stolidam cernere terram.</i>	
<i>Flamina sollicitent aequora ponti,</i>		

II. PROSE.

"But fittar time," quoth she, "for medecin than Complaint." Than fixing on me her stedy yees: "Art thou the same," quoth she, "who ons nourriched with my milke, fed¹ with our foode art growen to strength of manly mynd? On whom we bestowed suche weapons as, if thou hadst not Cast away, had saved thè with invincible strength. Dost thou me knowe? whi art thou doum? is hit shame or wondar makes thè Silent²?" But Whan she spied me not only stiL, but Woordles and dum, on my brest gently Layd her hand: Said, "ther is no danger, he is entered in a Lethargi, a Commen disease of mynd distract. He hath a litel forgotten himself, easily his memory wyl retorne, Whan first he hathe remembard me. And that he may, a litel Let us wipe his yees overdimd with Cloude of erthely things." Thus speaking, my yees flowing with teares, folding her garment she dried.³

Philosophy awakes Boethius out of his lethargy, so that he at last recognizes her.

III. MYTER.

*Than Night overblowen, the darkenis,
and formar strength vnto my yees retornd.
As, whan the heavens astound with hedlong wind,
and Pale, amidst the Cloudy mistes,
The Son is hid, and in the heavens aperes no stars,
from hy the night on erthe is spred:
The same if boreas sent from his traciën den,
dothe strike, and Opens the hiden day,
Shines out, and with his soudan Light Φebus shaken,
Withe his beams strikes al Lokars On.*

The return of Boethius to consciousness is compared with the breaking forth of the sun from the clouds.

¹ Fed for nourished struck out.

² The Q. has here omitted to translate: *mallem pudore, sed te ut vides stupor oppressit.*

³ Dried for wiped struck out.

METRUM III.

*Tunc me discussa liquerunt nocte tenebrae
Luminibusque prior rediit vigor.
Ut, cum praecipiti glomerantur nubila coro
Nimbosisque potius stetit imbribus,
Sol latet ac nondum caelo uenientibus astris,
Desuper in terram nox funditur:
Hanc si threicio boreas emissus ab antro
Verberet, et clausum reseret diem,
Emicat, et subito vibratus lumine Phoebus,
Mirantes oculos radiis ferit.*

III. PROSE.

Boethius warns
Philosophy to be
careful not to
subject herself
to persecution.

Philosophy
answers, that
it is her duty
to stand by the
innocent Boe-
thius.

That from the
earliest times
she has been
accustomed to
persecution.

No otherwise mistz of my wo dissolued to heaven I
reached,¹ and raised my mynd to knowe my Curars face.
Than whan on hir I rolled my yeas and Loke I fixed, my
nurs I saw, in whose retired Romes² in my Youthe I dweLt. 4
"And how," quoth I, "art thou Come to the Solitarenis of
our exile, O, pedague³ of al Vertus, fallen from the hiest
step, Shalt thou with me be tormented to with falz Crimes?"
"Shal I," quoth she, "O, skolar myne! thè Leue, and not to 8
ease thy burdain wiche for my sake⁴ thou berest, in easing thy
Labor with felowing of thi paine? Hit il becommes Philosophie
to Leue alone an innocentz way, Shal I dread my none⁵ blame,⁶
and as if any nouuelty had hapt, shal I feare? Ar you now 12
to⁷ knowe how amonge wicked folkes wisdom is assailed with
many dangers? Haue we not wrestled with follies rashnes
among the elder sorte afore our⁸ Platoes age, and made
therewith great battaile? yea, he aliue, his master Socrates 16
vniustely claymed the victory⁹ of deathe when I was by:
whose inheritance, when after the vulgar Epicurian and
Stoick and all the rest, each man for his part, ment to
bereaue me, sundred, as in parte of their pray, my garment, 20
though I resisted and exclaymed. For being the workman-
ship of myne own hande, they plucking some ragges from it,
supposing they had all departed from me. Among which,
for that some prints of my garment appeared, folly supposing 24
they were my familiars, abused some of them with error of
the vayne multitude. Though thou haste not knowen
Anaxagoras flight, nor Socrates Venim, nor Zenos torment,
because they are strange, yet Cauni, Senecæ, Sorani, thou¹⁰ 28
maist knowe, for they are not cowards¹¹ nor of vn honored
memory: whom nothing els to their bane brought, but that
instructed with our conditions, they seamed vnlike the

¹ *Hausi coelum* is here wrongly translated by: "heaven I reached."

² The Queen has translated *lares* by "retired rooms." *Philosophiam* is omitted.

³ *maistres* struck out.

⁴ *mei nominis invidia* is in the translation shortened to: "for my sake."

⁵ mine own.

⁶ Now begins Clerk's hand.

⁷ Now first you shall struck out.

⁸ *olde* struck out.

⁹ *victoriam promeruit* incorrectly translated "claimed the victory."

¹⁰ *g* struck out. ¹¹ *Pervectustus* is translated by "cowards," instead of "very old."

32 wicked endeours. Thou oughtest not therefore to wonder, if in the sea of lyffe we be tossed with many a tempest rising, whose purpose is this chiefest, to dislike the wickedest.¹ Whose army, though it be great, ought to be despis[ed], as
 36 whom no Guide rules, but hurled rashely with a dinme error. Which, if once setting battayle against vs, shuld fortune preuayle, our guide will drawe our troupes to castle, while they be busy to raunye Vnprofitable baggage, and we from
 40 hye shall skorne them while they spoile that is vyle, sure from the furious tumulte, and saffe in such a trenche, whether these foolish raueners may neuer attayne.”

Philosophy also shows, that ignorance has never been able to obtain the victory over philosophy, but only over sophists, who give themselves out as philosophers.

IV. MYTER.

*Who so² quiet in settled Life,
 proude fate kepes vnder fote,
 And stable defending³ eache fortune*

The wise man does not fear the raging elements, and therefore he should not fear the might of tyrants.

*His chaire vnwonne preserues :
 him shal no rage nor Seas threatates,
 from depthe that hurles her fome,
 Nor wood Vesevus with holy pittz,
 that burstz out his smoky fires,*

8

*Nor way of flaming Sulphar,⁴ wont to strike
 the towers hie, can moue.*

*Whi so muche Can wretched men
 at fiers tirants wonder, forsles, furious ?*

12

*Hope thou naugh ne feare,
 Disarme thou may the poure Les Ire :*

¹ End of this sentence, “*quibus hoc maxime propositum est pessimis displicere*,” badly translated. ² “who so” is in line with “And” in line 3.

³ “z” written instead of “ing” struck out.

⁴ “fulmen” (lightning) is translated by “Sulphar.”

METRUM IV.

*Quisquis composito serenus acuo
 Fatum sub pedibus dedit superbum
 Fortunamque tuens utramque rectus
 Inuictum potuit tenere vultum :
 Non illum rabies minaeque ponti
 Versum funditus excitantis aestum,
 Nec ruptis quotiens uagus caminis*

4

*Torquet fumificos Vesevus ignes,
 Aut celsas soliti ferire turres
 Ardentis uia fulminis mouebit.
 Quid tantum miseri feros tyrannos
 Mirantur sine uiribus furcentes ?
 Nec speres aliquid nec extimescas,
 Exarmanueris impotentis iram :*

8

12

but who so quaking feares or wische,
 Not being stable, and in his strength,¹ 16
 Downe falz his shild, and changing place,
 Huges the chaine by wiche he is drawen.

IV. PROSE.

Boethius, chal-
 lenged by Phi-
 losophy, sets
 forth the wrong
 which he has
 suffered,

Knowest thou al this, and yet hast forgotten thè? art thou
 the Ass to the Lute? heare and remembar If thou Looke.²
 For thy Curars ayde, discover thy wound. Than I gather-
 ing my mynd to his ful strength,³ haue I yet nide of 4
 warning? hathe not the sowernis of Cruel fortune Ouertopt
 me by her self alone? doth not the vew of this place thè
 moue? Is not this the shop, wiche surist seat in all my
 inward romes for thè I chose? me *which*⁴ by me oft sytting, 8
 of science diuine & humain matters thou disputedst?⁵ was
 this thy habite? was this thy Looke? when *with* thè I serched
 natures secretes? when to me *with* ruler thou discribedst the
 starres wayes, & framedst *our* woorkes & wholle trade of lyfe 12
 after the trade of celestiaall order. Shall we receaue such
 rewardes for obeyeng thè? When thou thy self this sentence
 paste of Platos mouth:⁶ "that happy were those common
 welthes, if eyther wisdom studiers ruld them, or their Rulers 16
 wisdom⁷ imbraced." Thou by the self same mans mouth
 didst teache that this was the necessariest cause, for wyse men
 to rule the common wellth, leste that the raynes *therof*, left to
 the wicked & harmfull citzens, might breede the plague & 20
 harme to good. This autoritie I following, *which* in thy secret
 leysure thou taughtest me, made me wish to tourne for
 Action of comon Rule. God & thy self doo witnes beare,
 which he inspire to wyse mens myndes, that no care brought 24
 me to magistrate Rule, but common care for all good men.
 Whence greate & vnapeased discorde *with* wicked folkes I

and asks, if this
 is the reward for
 following her
 precepts.

His only reason
 for desiring
 power was, to do
 good to others.

¹ The Queen has probably read *iuris* (right) for *vires* (strength).

² Incorrect translation of: "Sentisne, inquit, haec, atque animo inlabuntur tuo? an ONOC AYPAC? Quid fles, quid lacrimis manas? ΕΞΑΥΔΑ, ΜΗ ΚΕΥΘΕ ΝΟΩΙ."

³ *colligere* left out in the translation.

⁴ So far the Queen's hand.

⁵ *despiseest* struck out.

⁶ *sanxisti* left out in the translation.

⁷ *studi* struck out.

had, And that freedom that conscience libertie gaue me for to
 28 saue right, I preserved, dispising the mighties offence. How
 oft have I crossed Conigastus, vsing violence to eche mans
 weke fortune? How many tymes haue I overthrowne Tri-
 guyl[a], In court cheefe officer, from his begon & almost ended
 32 iniurye? How oft haue I protected poore¹ men, whom the
 vnpunished auarice of Barberous,² with infinite slanders vexed,
 throwing my autoritie against their perills! Never could
 any man drawe me from Law to Iniury. I sorowed for the
 36 provinces misfortunes, wraekt by private ravins and publick
 taxes, no lesse than they that suffered them. Whan Cam-
 pania province seemed afflicted through want in tyme of
 greatest famyne, & such as could not be exprest, when buying
 40 & selling was forbyd,³ I began a quarrell against the pretorian
 Ruler, for cause of common good. I straue with him, the King
 knowing it, & wan it that no sale were made. Paulin the
 consul, whose goodes the palatine dog with hope & ambition
 44 had deuourde, from the gapers Jawes⁴ I drew. I opposde
 myself to the hate of Ciprian⁵ the bakbyter, that the payne
 of the preiudical accusation⁶ might not fall to the share of
 Albinus the consul. Have not I, suppose you, sharpned
 48 quarrels against me ynough? and ought to have ben defended
 among the rest, euin them that for loue of Justice among the
 Courtiers might haue saued me, by which I should be safer;
 By what accusers am I now stricken? of whom Basilus,
 52 fallen from princes seruice, is driven to slaunder of our name,
 for dettes sake. When by Kinges Judgement a censure was
 giuen for banishment, for Opilion & Gaudensius, for their
 Iniuries & many wronges, And when they denyeng to
 56 obeye, saued them selves with defence of holy Sanctuary, &
 that the King knowing, proclaymde that without they de-
 parted from Ravenna towne at the prescribed daye, they
 should be driven out with their forheades marked. What
 60 might be thought to crosse⁷ such seuiritie? but yet in that

Boethius re-
counts his
deserts in the
protection of
the innocent.

And his disin-
terested exer-
tions in the cause
of justice.

What sort of
men the accusers
of Boethius are.

¹ wretched struck out.

² Here barbarous, adjective, appears to be mistaken for a proper name.

³ Coemptio incorrectly translated. ⁴ The L. text has: "*hiantium faucibus*."

⁵ Leithian struck out. ⁶ penallie struck out.

⁷ The Latin word is *astrui* (add to).

Boethius communicates to us the crimes of which he is accused,

and wonders how Providence can permit his unjust punishment.

He complains of the ingratitude of the Senate,

daye, themselfes deferring the slaunder, touched me. What tho? hath *our* science deseruid this? or their foreruining condemnacōn made their accusers Just? So fortune was nothing ashamde, if not [of] thaccused innocency, yet of thac- 64
 cusers basenes?¹ But what is *our* faulte? will ye seeke the *prīncipall*? we are sayde to wish the Senates surety. The waye² you desire, a slaunderer, lest he might delay his Lessons³ by *which* he might make me guilty of treason, we 68
 are accused to have letted him. What then think you, ô pedagogue myne? shall we deny the facte, that shame thè we might not? but I wolde, & neuer to will, will leave. shall we confesse it? but shall the worke of hindering the 72
 slaunderer, cease.⁴ Shall I call it a faulte, to wish the surety of that state? He himself, by his own decrees against me, hath made this vnlawfull; but folie, that lyes euer against her self, the worth of thinges can neuer change. 76
 Nether Lawfull is it for me by Socrates Rule, to hyde trouth or graunte a lye. But this what it is, to yours & wyse folkes iudgement I leave the censure, whose manner of matter & trouth, that posterite may knowe, to my silent memory 80
 haue comitted. for as for false supposed *lettres* in *which* I am accusde to hope for Romaine libertie, what bootes it speake? whose fraude had lyen all open if I might have vsde my accusers confession, *which* in all matters beares greatest swaye: 84
 for what left liberty may be hoped for? that wold god there were any! I had aunswered then as Canius did, who accused by Caius Cesar, Germanicus sonne, to be guilty of the coniuration against him: "Yf I had knowen, thou hadste not 88
 knowen." In *which* matter, sorow hath not so duld my senses, to complayn of wicked men for dooing mischefe against vertue, but rather much wonder how they could hope per-
 forme it. For to will the worst, *perchaunce* might be *our* 92
 faulte, but to haue powre against Innocency, for ech wretch to doo what he conceaues, god being Looker on, seemes monstrouse. Whence ther is a question not *with* out cause, of thy familiar: "Yf there be a god," quoth he, "whence 96

¹ *wickednes* struck out.

² *reason* and *meanes* struck out.

³ *Documenta* incorrectly translated by "lessons." Chaucer has "letters."

⁴ *leave* struck out.

coms the euill? The good from whence, yf he be not?" But it may be lawfull ynough for wicked men, that thursted the blud of all the senate & all good men, to seeke *our* wrak, whom they haue seene defend the good & saue the Senate.

- 100 But did we deserue the lyke of the fathiers or no? You remember, I suppose, for what I sayde or did present, you directed me; You call to mynde, quoth I, At Verona, when the King, greedy of common fall, did stryve to bring the
 104 treason layde to Albinus, to the Senates order, how I defended then the innocency of all the Senat *with* most assurance of my owne danger. You know all this that true it is I tell, & that no boste I make of any my prayse. for thassurance of a
 108 graunting¹ conscience diminishith it self in a sorte, as oft as bosting receauith rewarde of fame. But you see what end my Innocency hath. for true vertues rewarde we suffer false
 112 factes payne. for whose manifest confession of wicked facte, euer made all Judges so agree in seueritie, that eyther the faulte of humaine witt, or thincertayne state of fortune, may not leave out² somewhat? Yf we had bene sayd to haue burned the sacred houses, to haue slayne the preestes *with*
 116 wicked sworde, & bred destruction of all good men, the sentence had punished present confessing & convicted. Now almost fyve hundred thousand paces of,³ though farre of & vnwearyed,⁴ we are condemnde to death & exile, for *our*
 120 ready indeuors for the Senates good: O⁵ woorthy men, for such a faulte none of them shall be convinced. the value⁶ of whose guiltynes, they themselves haue seene that brought it: which to dym *with* mixture of som wickednes, they haue false
 124 belyed me, to haue stayned my conscience *with* sacrilege for Ambition sake. And thou thy self grafted in me, all desyre of mortall thinges, from seate of my mynde hast pluckt, for vnder thy sight ther was no place for sacrilege faulte, for in
 128 to my eares thou didst instill, & to my thoughtes this pytho-

and points out how he had defended the Senate at his own risk.

Proofs that the Judges were not impartial.

Boethius' defence of himself, in pointing out his intimate acquaintance with philosophy, his domestic life, and his excellent friends and relations.

¹ *an honest* struck out.

² *Summittere* incorrectly translated by "leave out." Chaucer has "submit."

³ *fifty thousand myles* of struck out.

⁴ The Queen has here read *indessesi*, "unwearyed," for *indefensi*, "unprotected." Chaucer has "without defence."

⁵ *that we* struck out.
⁶ *worth* struck out. The meaning of "*O meritos de simili crimine neminem posse conuinci*," is badly rendered.

gorian worde, Obey thy God. neyther did it becom me to seeke the help of vilest spirites, whom thou hadst framed to such an excellency, that lyk to god thou madest them.¹ Agayne, the Innocent closet of my house, resorte of honest 132 frendes, my holy lawes fath^r Symmacus, And for his deedes reuerenced, defendes vs from all suspicion of this cryme. But O mishap, They beleeuid all this cryme, & for this synne we were confyned, for that we were indewed with thy 136 lesson, & framed of thy condition: So bootes it not ynough, that thy reuerence should protecte me, but that withall thou shouldest be vexed with my offence. But this is greatest heape to our mishap, that the valuing of most, regardes more 140 fortunes event, than causes merit, And Judgith that best provided, that felicitie recomendith. which makes, that true waight² first leaveth the vnhappy man.³ What now the rumors be, how variable, & increasing their Judgmentes, to 144 remember, it greeves me. This only can I saye, that the last burden of fortune is, that whylest faultes be layde to the wretchedest charge, they are beleeuid to deserue that is layde to their charge. And my self bereued of all my goodes, 148 spoyld of my dignities, spotted in my fame, for benefitt, receaue punishment. Me thinkes I see the wicked shops⁴ of vilest men flowing with Joye & mirth. And euery wickedst man overlayeng me⁵ with new fraudes of accusation. I see the 152 good lye down prostrate for feare of my fall, Ech wicked man bolde vnpunishd to faulte, To doo the which thorow rewardes⁶ be styrred, but Innocent folkes not only of surety, but of defence deprived. Wherefore thus may I 156 exclaime:

The reputation of being a philosopher injures B.

The multitude judges the innocent and guilty only according as they are prosperous or the reverse.

Finally B. describes the triumph of the wicked and the downfall of the righteous.

¹ From "whom" to "them" wrongly referred to the spirits instead of to B. Chaucer has "I þat þou hast ordeyned or set in syche excellence þat [þou] makedest me lyke to god."

² *waying* struck out.

³ Meaning of this sentence "*Quo fit, ut existimatio bona prima omnium deserat infelices*," very indistinct.

⁴ *officina*. Chaucer has "couines."

⁵ Instead of *me* Chaucer has "goode folke."

⁶ *they* struck out.

V. MYTER.

*O framar of starry Circle,
 who lening to the lasting¹ grounstone,²
 withe whorling blast heavens turnest,
 and Law Compelst the skies to beare ;*

Boethius prays
 the Godhead to
 introduce into
 the life of man
 the same strict
 order which they
 hold in the rest
 of the universe.

*Now that with ful horne,
 meting all her brothers flames
 the Lessar stars the mone dimmes,*

*Now darke and pale her horne,
 Nar to Sou Loseth her Light.*

*And she that at beginning of night,
 Hesperus [her] frosen rising makes,
 And Lucifer palled by Φebus vpriseth
 Againe her wonted raines exchangeth.*

*thou, by the Cold of Lefe false shade
 straightist thy Light with shortar abode :*

*Thou whan the fercent sommar comes,
 Easy nights houres dewidest.*

*Thy power tempers the changing year,
 that what Leues boreas blastz bereues,
 Gentil Sequirus brings as fast :*

*Sedes that the Northe star doth behold,
 at hiest blade the dok star burnith vp.*

*Naught loused from auncient Law
 Leues the worke of her owne place.*

8

12

16

20

24

Commends the
 regularity in the
 movements of
 the heavenly
 bodies, and the
 succession of the
 seasons.

¹ whirled struck out.

² Probably "groundstone." Here the Queen has read *solum*, ground, instead of *solium*, throne.

METRUM V.

*O stelliferi conditor orbis
 Qui perpetuo nixus solio
 Rapido caelum turbine uersas
 Legemque pati sidera cogis,
 Vt nunc pleno lucida cornu
 Fratris totis obuia flammis
 Condat stellis luna minores,
 Nunc obscuro pallida cornu
 Phoebo propior lumina perdat.
 Et qui primae tempore noctis
 Agit argentes hesperos ortus,
 Solitas iterum mutat habenas*

4

8

12

*Phoebi pallens lucifer ortu.
 Tu frondifluae frigore brumae
 Stringis lucem breviora mora :
 Tu, cum feruida uenerit aestas,
 Agiles noctis diuidis horas.
 Tua uis uarium temperat annum,
 Vt quas boreae spiritus aufert,
 Reuehat mites zephyrus frondes :
 Quaeque arcturus semina uidit
 Sirius altis urat segetes.
 Nihil antiqua lege solutum
 Linquit propriae stationis opus.*

16

20

24

He compares
this order with
the great dis-
order and in-
justice in worldly
matters, caused
by Fortuna.

*Al giding with assured end,
Mans workes alone thou dost dispice.
O gidar by right desart from meane to kipe.¹
for why so many slipar² fortune 28
turnes doth make? oppressing faultes
dew paine for wicked mete,
but in hy Seatz the wicked factz³ abide, 31
And wicked stamps on holy necks with uniuist turne.
And Cleare vertu dimmed
with thick blackenis Lurketh,
And iust man the wickedes crime doth beare.
fals othe in fraude doth thè annoy.⁴ 36
who whan thè can vse ther forse,
whom many vulgar feare
the mightiest kings thé⁵ can subdue.⁶
O now behold of wretched erthe, 40
thou who so ties the bondz of all.
Vs men regard of thy great worke not the vilest part,
how tost we be with fortunes waues.⁷
O weldar apeace the Roring floudes, 44
And with what boundz the great heauen thou gidest the
stable erthe do stedy.*

And concludes
with a prayer
that the power
of Fortuna may
cease.

¹ No meaning. Chaucer has: "O þou gouernour gouernynge alle þinges by certeyne ende. why refuset þou oonly to gouerne þe werkes of men by dewe manere."

² Chaucer has "slidyng." ³ factz. Chaucer has "maneres."

⁴ Two negations not translated. ⁵ A little "y" added at end, probably put in later.

⁶ Lines 38 and 39 not translated.

⁷ Looks like *waies*.

<i>Omnia certo fine gubernans Hominum solos respicit actus Merito rector cohibere modo.</i>		<i>Nil periuria, nil nocet ipsis Fraus mendaci compta colore. Sed cum libuit uiribus uti,</i>	
<i>Nam cur tantas lubrica uersat Fortuna uices? premit insontes Demta sceleri noxia poena, At peruersi resident celso Mores solio sanctaque calcant</i>	28	<i>Quos innumeri metuunt populi Summos gaudent subdere reges. O iam miseras respice terras Quisquis rerum foedera nectis.</i>	40
<i>Iniusta uice colla nocentes. Latet obscuris condita uirtus Clara tenebris iustusque tulit Crimen iniqui.</i>	32	<i>Operis tanti pars non uilis Homines quatinus fortunae sale. Rapidos rector comprime fluctus, Et quo caelum regis immensum</i>	44
	36	<i>Firma stabiles foedere terras.</i>	48

V. PROSE.

This when *with* contynuall wo I had burst out, seeing her
with mylde countenance nothing mooued *with* my mones :
 ‘when thè,” quoth she, “sad & wayling I sawe, straight a wretch
 4 & exule,¹ I knew thè. but,² how farre of thy banishment was,
 but that thou toldste, I knew not. but thou, how farre from
 countrey art not expulst, but strayed, yet if thou³ hadst it
 rather be thought expulst, thou thy self haste throwne it.
 8 for that for other was neuer lawfull than thè, to doo. for if
 thou remember from what countrey thou cammest, not gnyded
 as Athens was, by rule of multitude, but one King & Ruler,
 that Joyeth more in subiectes number than their expulse :
 12 *with* whose raynes to be gnyded & Justice obeyde, is greatest
 libertie. Art thou ignorant of the auncientest law of thy
 Citie, *which* commaundz that no man may be banisht from it,
 Whoso choosith there to build a seate?⁵ for who so in her
 16 trench & suerty is conteynde, no feare shall haue, nor exul
 deserues⁶ to be. but who so leaves to will her habitation,
 wantes also deseruith ;⁷ wherfore thy Looke, not this place,
 so much moouith me, nor doo I desyre my shops walles
 20 adornid *with* yuory or glasse, rather than the seate of the
 mynde, In *which* I placed not bookes, but that that giues them
 price, sentences of myne owne woorkes.⁸ Thou haste re-
 hersed truth of thy desert for common good, but little hast
 24 thou told of numbers greate thou hast receaued.⁹ Thou hast
 remembred thinges knowen to all, objected against thè, eyther
 for good or falshode. Of mischefz or fraudes of thy slaund-
 erers rightly thou haste straightly touched, that they might
 28 the better & farder be knowen *with* prayse of vulgare folk.
 Vehemently hast thou invayde against the Senates Iniustice.
 Of our complaynt haste moned, & bewaylde the wrack¹⁰ of

Philosophy re-
 proaches B.
 with having for-
 gotten that a
 wise man never
 can be banished
 from his true
 fatherland.

She tells him
 that he has re-
 counted the
 injuries but not
 the benefits
 which he has
 received.

¹ *exile* struck out.

² *haste* struck out.

³ *woldest choosest rather to be* struck out.

⁴ “*potius ipse te pepulisti*” ; “it” unnecessary.

⁵ *that choosith to build ther see* struck out.

⁶ *decades* struck out.

⁷ The Latin is : “*Pariter desinit etiam mereri.*” Chaucer has : “he forleteþ also
 to deserue to ben Citezein of þilke Citee.”

⁸ “Quondam” left out.

⁹ From “but” the sense is wrong ; “*sed pro multitudine gestorum tibi pauca dixisti.*” Chaucer has : “but after þe multitude of þi goode dedys. þou hast seid fewe.”

¹⁰ *losse* struck out.

B. is as yet too much confused by his own thoughts and feelings, and must therefore gradually and by gentle means be brought to a just recognition of his situation.

estymations Loste.¹ The last thy wo agaynst fortune in-
vayed, complayning that she equalled not desertes rewardes. 32
In end of thy raging muse,² requirste a graunte that the same
peace which ruleth the heauen, might so rule thearth. But
for that a greate heape of affections ouerwhelme thè, & sorow,
ire, wo, diuersly distractes thè, such as thy mynde is now, as 36
yet thy remedies be no greater. Wherefore easier lett vs vse
a while, that such as by growing paynes in swelling hath
bene hardenid, that they may beare more sharp receites, with
a soft touch be doulced." 40

VI. MYTER.

As each season brings forth the natural productions proper to it, and not that of the other seasons,

Whan heuy Cancer sm^{e3}
by Φebus beames inflames,
than he that Lent plentyes sead
to forowes that denied them, 4
bigiled by Ceres faithe
Let him seake the Acorne tre.
the decked wode seak not
whan thou violetz gather, 8
whan with the Northy blastz
Ther⁴ roring fildz affrightz,
Nor Seake not thou with gredy hand
The springy Palmes⁵ to weld: 12
Grapes if thou wische inJoy,
In Autumne bacchus rather
hys giftes bestowes.
Times God assigneth fit 16

so have also the mental attributes an exact order which is unalterable.

¹ Lost opinion struck out.

² wood moode struck out.

³ Sic; smitten?

⁴ Perhaps meant for The.

⁵ Palmites, which we find in the Latin, has never the signification of "palms." Chaucer has: "stalkes of þe vine."

METRUM VI.

<i>Cum Phoebi radiis graue</i>	<i>Cum sacuis aquilonibus</i>	
<i>Canceri sidus inaestuât,</i>	<i>Stridens campus inhorruit,</i>	
<i>Tum qui larga negantibus</i>	<i>Nec quaeras auida manu</i>	
<i>Suleis semina credidit,</i>	<i>Vernos stringere palmîtes:</i>	12
<i>Elusus Cereris fide</i>	<i>Vuis si libeat frui,</i>	
<i>Quernas pergat ad arbores.</i>	<i>Autumno potius sua</i>	
<i>Numquam purpureum nemus</i>	<i>Bacchus munera contulit.</i>	
<i>Lecturus uiolas petas,</i>	<i>Signat tempora propriis</i>	16

for eche mans office best,
 Nor the¹ tournes that he apoints
 Suffers to be mixte.
 So what so Leues by racheLous way the Certain
 rule, 20
 Joyful ende shal neuer hit.

VI. PROSE.

First then suffre me *with* questions few thy mynde state to
 touche, & it to prooue, that better may I know of thy cure
 the way? "Ask me," quoth I, "according to thy will, what
 4 thou woldest my aunsweres be." Then she: "thinkes thou
 that this world is wheeled by rash & happing chaunce? or dost
 suppose that Reasons rule is in it?" "I can no way think,"
 quoth I, "that *with* so rash chaunce, so certain thinges are
 8 moued, but I know that God y^e maker hit guides, nor euer
 shall com day that from truth of this opinion shall draw me."
 "Is it so?" quoth she, "A little afore this thou hast tolde &
 hast bemonde that men were so furr from godes care deprived;
 12 *with* the rest thou art nothing moued, but that *with* reason
 they were led. Good Lord, I wonder much, why placed in
 so right a mynde thou canst be sick! But let vs serch a
 little hyar: I wote not what, somewhat lackes I trowe. But
 16 tell me, for that thou doutst not the world by god be rulde,
 seest thou by what raynes it is guided?" "Scarce doo I
 know," said I, "the meaning of the question, ne² yet can I
 aunswer thy demandes, was I³ ignorant that somewhat lackt?
 20 by which lik cliff of Ramper shrinking,⁴ the woes disease
 into the mynde is crepte." "But tell me, dost thou remember,
 what is the end of all, And whither tended the intent of all
 nature?" "I have hard it aunswered, but my memory damp
 24 sorow hath made." "But whom dost thou know, whence all

Philosophy en-
quires how far
the delusion of
B. is carried;

and finds that he
has an imperfect
acquaintance
with his own
being, and an
absolute igno-
rance of the aim
and object of
creation.

¹ the for "by," and as for "that," both struck out.

² nor erased.

³ not erased.

⁴ as the roote of a tree struck out.

A blank space is left here. The L. text is: *velut liante valli robore*, which Chaucer translates: "So as the strengthe of þe valeys schynynge is open."

*Ap'tans officiis deus,
 Nec, quas ipse coercuit,
 Misceri patitur uices.*

17

*Sic, quod præcipiti uia,
 Certum deserit ordinem,
 Lactos non habet exitus.*

20

She hopes how-
ever to save him,
because he ac-
knowledges God
to be the great
first cause and
guider of the
universe.

proceedes?" "I know," quoth I, "And God is he," I answered. "How can it be then, that, begynning knowen, the end thereof thou knowest not? But this is the fashon of troubles, & such is theyr wont,¹ that mooue they may a man 28 from his place, but ouerthrowe or wholly pluck vp,² they can not. But this wold I haue the answer, Remembrest thou thy self a man?" "What els," quoth I, "should I not remember that?" "Canst thou tell me, what man is then?" 32 "Dost thou ask me this, whither that I know that I am a reasonable creature & mortall? I know it, & that to be I must confesse." Then she: "knowest thou not thy self ought els?" "Nothing." "But I know," quoth she, "that the greatest 36 cause of thy disease, is to have left to know what thou art. wherfore eyther fully have I founde the reason of thy sicknes, or a waye to reconcile the home agayne,³ for being confounded through thy obliuion, thou hast bewaylde thy self 40 an exul & spoyled of thine owne goodes. For being ignorant of thy end, thou hast supposde mighty & happy the wicked folkes & lewde, & forgetting by what brydle the world is guided, The eventus⁴ of fortune thou supposest *with out* a guide 44 to run: Great causes not only to disease, but to ruine to. But thanked be thy hoste, that nature hath not yet wholly destroyde the. We haue the greatful foode for thy helth, thy true opinion of the worldes Rule, whom thou belieuest 48 not subiect to chaunce, but Ruled by diuine Reason. Feare nought therfore. Allready from this little sparke thy vitall heate is sprong. but because the tyme is not yet for stronger remedies, & that the nature of the myndes is such, that 52 when they haue cast away the true, are indued *with* false opinion, by which a springing darknes of woe confoundes that true sight, I will assay a while therfore *with* lenitiues, & meane fomentations to skant them, that darknes of deceauing affec- 56 tion remoounid, the shyne of true light mayst obtayne."

She asks him
whether he sup-
poses that the
events of fortune
run without a
guide.

Philosophy tries
to remove the
tendency which
the human mind
has to cast off
the truth and
take a false view
of things.

¹ Transl. of "*ca valentia est*" is missing here.

² *out* is erased.

³ Quite an incorrect transl. of "*Aditum reconciliandae sospitatis inueni*." Chaucer has: "be entre of recoueryng of þin hele."

⁴ This word is defaced; it looks like *aventus*.

VII. MYTER.

<i>Dim Cloudes</i>		<i>Oft is staid</i>		As the stars do
<i>Skie Close</i>		<i>by Slaked</i>		not shine when
<i>Light none</i>		<i>stone of Rock.</i>		obscured by
<i>Can afourd.</i>	4	<i>thou, if thou wilt</i>	20	clouds,
<i>If Roling Seas</i>		<i>in Clirest Light</i>		
<i>boustius Sowth</i>		<i>trothe behold,</i>		
<i>Mixe his fome,</i>		<i>by straight lin</i>		
<i>Griny ons</i>	8	<i>hit in the pathe :</i>	24	
<i>Like the Clirristz</i>		<i>Chase Joyes,</i>		
<i>days the water</i>		<i>repulse feare,</i>		
<i>straight moude</i>		<i>thrust out hope,</i>		
<i>sturd vp al foule</i>	12	<i>Wo not retaine.</i>	28	
<i>the Sight gainsais.</i>		<i>Cloudy is the mind</i>		so in order to
<i>Running streame</i>		<i>With snafle bound,</i>		recognize truth,
<i>that poures</i>		<i>Wher they raigne.¹</i>		must man banish
<i>from hiest hulz</i>	16			all emotions
				from his mind.

heere endith y^e first booke.

¹ So far Elizabeth's hand, then Clerk's hand.

METRUM VII.

<i>Nubibus atris</i>		<i>Mox resolutio</i>		<i>Cernere uerum,</i>
<i>Condita nullum</i>		<i>Sordida caeno</i>	12	<i>Tramite recto</i>
<i>Fundere possunt</i>		<i>Visibus obstat.</i>		<i>Carpere callem :</i>
<i>Sidera lumen.</i>	4	<i>Quique uagatur</i>		<i>Gaudia pelle,</i>
<i>Si mare uoluens</i>		<i>Montibus altis</i>		<i>Pelle timorem,</i>
<i>Turbidus auster</i>		<i>Defluus amnis,</i>	16	<i>Spemque fugato,</i>
<i>Misceat aestum,</i>		<i>Saepe resistit</i>		<i>Nec dolor adsit.</i>
<i>Vitreæ dudum</i>	8	<i>Rupe soluti</i>		<i>Nubila mens est</i>
<i>Parque serenis</i>		<i>Obice saxi.</i>		<i>Vinctaque frenis,</i>
<i>Vnda diebus</i>		<i>Tu quoque si vis</i>	20	<i>Haec ubi regnant.</i>
		<i>Lumine claro</i>		

THE SECOND BOOKE.

I. PROSE.

Philosophy
begins to com-
fort the dis-
tressed person.

She supposes a
reverse of for-
tune to be the
cause of his
affliction,

and begins to
console him
by means of
Rhetoric, which
is here design-
ated by Boethius
a music slave of
philosophy.

AFTER this, a while she pawse, and when my heede by my modest silence she markt, thus she began: "If alltogether thy cause of greefe & state I know, thou pynest *with* the affection & want of former fortune. She so much changyth 4 the state of thy mynde, as thou ymaginest ouerthrowes hit. I vnderstand the many shaped¹ deceites of her wonder, and so farre exercisith a flattering familiaritie *with* them she myndes deceaue, till she confound *with* intollerable woe, whom *without* 8 hope she hath left. Whose nature, conditions, & desert, if thou remember, thou shalt know that thou hast *nether* had nor lost by her any thing ought worth; but, as I suppose, I shall not neede to labour much to call these thinges to thy 12 memory. For thou art wont when she was present & flattered thè, to invay against her *with* manly woordes in chassing her from *our* doores,² *with* thy sentence invaydst her. But every souden change neuer haps *without* a greate streame 16 of the mynde. So doth it bifal,³ that thou a while hast parted from thy ease. But tyme it is for thee to drawe & taste som sweeter thing and pleasant, *which* passing to the inward partes may make a way for behoofuller draughtes. Let per- 20 suasion of sweete Rhetorik assist thè, *which* then goith in rightest path only, when she leaves not *our* precepts; and *with* this musick the guest of *our* home sowndes now easier, now weightyer notes. What is it, therfore, O man, that hath⁴ 24 throwne thè down to wo & wayle? Thou hast seene, I beleue, som new vnwonted thing. Thou, yf thou thinkest that toward thè fortune be changed, art deceand. This was euer her manner, this was her nature. She hath euer kept 28

¹ Interlined over *sharp*, struck out.

² The Queen has here found in the original *aditu* with (i), and has taken it to be *adyto*, door.

³ Interlined in the Queen's own hand, over *hap* struck out.

⁴ Corrected from *hast* by the Queen.

- toward the rather her own constancy in her mutabilitie. Such one was she, whan she beguild thè, & did deceaue with allurementes of false felicitie. Thou hast vnderstode now, the doutfull face of the blynde Goddesse, which though she hyde her self to others, hath made her self to thè manifest. Yf thou allow her vse her fashon, complayne not therof; yf thou hatest¹ her treason, skorne her & cast her of, that so falsely beguylde thè; for she that now is cause of thy woe, the self same ought be of thy quyett. She hath left thè, whom no man can be sure that will not leave him. Canst thou beleue flyeng felicitie precious, and can thy present luck be deere? never faythfull in abode, and when she partes bringes nought but woe: And yf nether she can be kepte with iudgement, and whan she flyes, makes them wretched, what ought els meanith her flight than a show of a comming calamitie? For alone it suffisith not to beholke what afore our eyes is sett, wisdom the end of all measures. for her mutabilitie in bothe, nether makes her fortunes threatens feard, nor her beguylinges wisched.² Lastly, thou must patiently beare what so befallens in fortunes Courte, whan once to her yoke thy neck thou bowest; but if thou wilt prescribe her lawe, to byde or parte, whom thou hast freely chosen thy gouernesse, shoulst thou not be iniurious, and sharp thy luck with thy impatience, which change thou canst not? Yf thou woldst throwe the sayles to wynde, not whither will wolde, but whither the blast doth dryve, so furr thou goest: Yf thou doo lend the forrowes seede, thou must beare with deere yeeres and barren: yf to fortunes guide thou hast betaken thè, thou must obey thy Dames conditions. Woldst thou stryve to staye the course of a turning wheele? But thou of all mortall men the foolisht, if hap byde, it leavith to be chaunce."

She tells him that he complains unreasonably of the mutability of Fortuna; mutability is the characteristic of fortune.

Boethius ought now to see through the allurementes of the blind goddess.

Lastly, having once chosen Fortuna as his guide, he can no more alter her decrees than he can stop the course of a revolving wheel.

¹ Interlined by the Queen, over *hast* struck out.

² The *ched* interlined in the Queen's hand.

I. MYTER.

Fortune uplifts
the lowly, and
abases the lofty;
she knows no
pity, and boasts
that she has in
a single hour
made the same
person unhappy,
and then happy
again.

69
This whan her proud hand changeth cours,
And Euripus foming like is throwne.
Whilom she fierce kings cruel destroyes,
and lowe looke of won man deceitful raiseth. 4
She hereth not the wretche nor hedeth not his teares,
Willingly skornes the sighs that spitful she made.
Thus playeth she, and so her strength doth trie,
A wondar great to hers she shewes; 8
If any man you view, one houre
both thralz him and extolz.¹

II. PROSE.

Fortune herself
takes up the
word, and de-
fends herself
against the com-
plainant.

A few woordes wold I pleade with thee on fortunes syde.
Mark thou then whither she call thè not in plea. "Why me,
ô man! guilty dost thou make of daily quarrells? What
wrong doo I thee? What goodes from thee haue I drawne? 4
Pleade thou against me afore any Judge for the possession of
thy goodes & dignities. And if thou showest that any
mortall man haue propertie of any of them that thou pre-
tendst thyne owne, that thou ask, willingly I will yelde. 8
When Nature brought thè out of thy motheres womb, naked
of all & needy, I vp tooke thè, and nourisht thè with my
substance, & that that breedes now thy rage; with speedy²
fauour carefully I bred thè, and did indue with plenty & 12
glory of all such thinges as were my owne. Now is it tyme,
now may I, if I list, draw back my hand: yeld³ thanks for

She has taken
from him no-
thing that was
not her own.

¹ Chancer has: "Yif þat a wyȝt is seyn weleful and overþrowe in an houre."

² The Queen appears here to have read *favore prompto* instead of *favore prona*.

³ The Queen must have read *habe gratiam*, which really has a better meaning than *habet gratiam*.

METRUM I.

*Hæc cum superba uerterit uices dextra,
Exaestuantis more fertur Euripi,
Dudum tremendos sæua proterit reges
Humilemque uicti subleuat fallax uultum. 4
Non illa miseros audit aut curat fletus,
Vltroque gemitus, dura, quos fecit, ridet.
Sic illa ludit, sic suas probat uires
Magnumque suis monstrat ostentum; si quis 8
Visatur una stratus ac felix hora.*

vsing not thyne owne. Thou hast no lawe for quarrell, as if
 16 thyne owne lost thou hadst. Why sighest thou than? *With*
 no violence haue we vsed thè. goodes, honour, & all such
 lyke, of right myne own. My maydes knowes their Lady,
with me they com, & whan I parte, giue place. Boldly I
 20 affirme, if thyne they were that lost¹ thou complaynst at all,
 thou hast not lost them. Am I² alone forbyd my right to
 vse? To heauens is lawfull to bring thee pleasant dayes, &
 dark the same *with* misty nightes. To yeare is lawfull—adorne
 24 the earthe's face *with* floures and frute, Som tyme *with* cloudes
 and coldes confound. The Sea may *with* quyet calme be
 pleased, now terrible by waues & tempest. the vnsaciable desyre
 of men, shall it bynd vs to constancy furr from our condition?
 28 This is our powre, this contynuall plan we make. The wheele
 by turning Rolle we whirle, and Joye the lowest change *with*
 hyst, and hyst makes the same to matche. Com vp & yo"
 will, but on that condition, that ye counte it not iniury to
 32 descend whan the fashion of my dalyance requires it. Wert
 thou ignorant of my conditions? Knewest thou not Cresus,
 king of Lydia, a little before fearfull to Cyrus, straight way
 wretched man bequeathed to flamy heate, defended from
 36 heauen by a mist sent downe? Dost thou not remember
 how Paul shed many an honest teare for the calamitie of
 Perseus king, whom he tooke? What does Tragedies
 clamour more bewayle, than a man turning happy Raigne by
 40 blynde fortune's stroke? Hast thou³ not learnt that there
 lay in Jupiters thressholl twoe barrells fyld one *with* yll, the
 other of good? What yf thou suckest vp more largely of the
 better part? What yf I left thè not all alone? What if
 44 this my right mutabilitie haue bred thè cause to hope for
 better? But be not thou amasde, that sett in the common
 raigne of all other, to lyve by thine owne lawe desirest."⁴

Constant change
is the nature of
Fortuna.

Examples of
change of
fortune:

Cresus and
Perseus.

The vicissitudes
caused by For-
tuna are a com-
mon subject for
tragedy.

¹ Imitation of the Latin construction *Quae amissa conquereris*.

² In the translation sometimes 1st per. sing., sometimes 1st per. pl. is used.

³ After "thou" *adulescentem* is omitted.

⁴ Incorrect; a better rendering is: "Yet that thou dost not make thyself unhappy, & desirest to make a law for thyself while thou livest under the old common sovereignty."

II. MYTER.

Mankind is
insatiable,
and content
with nothing.

*If sandz such store by raging flawes
as stured sea turnes vp,
Or skies, bidect with mighty stars
The heuens al that lightz,* 4
*And suche welthe bestowes,
Nor plenty with fullist horne withdrawes her hand,
Mankind yet ceaseth not
With wailing mones bewail him.* 8
*thogh God his voves willingly receue
The liberal dolar of golds plenty,
And gridy folke with honors great indues,
Naught to haue got they seame :* 12
*But egar rauining, deuouring what they had,
Stretcheth the Chawes for more.
What raignes can drawe bak
hedlong desiar to stable end,* 16
*Whan thirst of getting inflames
The flowing man with largist gifts ?¹
No man thinkes him riche
Who quaking mones beleues a beggar.* 20

If Copia were to
shake out of her
horn blessings
as innumerable
as the sand of
the sea or the
stars of heaven,
mankind would
still be dissatis-
fied.

III. PROSE.

Yf fortune for her self had spoken thus to thè, thou hadst
no cause to grudge agaynst her, but if ought ther be wherby
thy quarrell by law thou canst defend, tell it thou must;
place to speake we giue. "Than fayre thes be in show," 4
quoth I, "florist over² Retorik and musik, with the honny of

¹ Meaning not evident.

² Florist over interlined in the Queen's hand.

METRUM II.

<i>Si quantas rapidis flatibus incitus</i>	<i>Et elaris avidos ornet honoribus,</i>	
<i>Pontus uersat harenas</i>	<i>Nil iam parta uidentur :</i>	12
<i>Aut quot stelliferis edita noctibus</i>	<i>Sed quæsitæ uorans sæuæ rapacitas</i>	
<i>Cælo sidera fulgent,</i>	<i>Alios pandit hiatus.</i>	4
<i>Tantas fundat opes nec retrahat manum</i>	<i>Quæ iam præcipitem frena cupidinem</i>	
<i>Pleno copia cornu,</i>	<i>Certo fine retentem,</i>	16
<i>Humanum miseras haud ideo genus</i>	<i>Largus cum potius muneribus fluens</i>	
<i>Cesset flere querellas.</i>	<i>Sitis ardescit habendi ?</i>	8
<i>Quamuis uota libens excipiat deus</i>	<i>Numquam diues agit qui trepidus gemens</i>	
<i>Multi prodigus auri</i>	<i>Sese credit egentem ?</i>	20

ther sweetnes; they only delite whan they be hard. but deeper sense of yll the wretched hath. Wherfore, when these haue don, to sounde our eares, ingrafted wo our mynde oppressith." And she: "So it is," sayd she, "for these be not yet remedies for thy disease, but serues for bellowes¹ against the cure of thy resisting sorowe. for when I see thine, I shall apply such remedies as shall pearce deeper.² But leste thou shouldst suppose thy self a wretch, Hast thou forgotten the tyme³ & meane of thy felicitie? I leave vntolde how desolate of parentes, the care of greatest men fosterd thè, & chosen to affinitie of the cities Rulers, And that kynde that is of kyndred the nearest; first thou wert deere afore thou wert next. Who wold not haue famed thè most happy with so greate honour of father in lawe, of wyfes modestie, and seasonable obtayning of a man childe? I ouerpasse (for so I will common thinges) dignities receauid in youth denyed to elder folkes: it pleasith me, That this is happed⁴ to the singuler heape of thy felicitie. yf any frute of mortall thinges may beare a waight of blessednes, can the memory of such a daye be scrapte out by any waight of growing harmes? When thou hast seene twoo Consuls at once, thy children, accompanied to⁵ with number of the fathers, & peeples Joye, when they sitting in the Court as Curules,⁶ thou the Orator of kinges prayse, deseruest thou not⁷ glory of wit & eloquence, when amidst them both thou satisfidest the expectation of consuls with all the rowte, with a liberall tryomph?⁸ Thou flatteredst fortune, as I suppose, while she stroked thè, and cherisht as her darling. Thou tokest away the rewarde that to priuate man she neuer lent afore. Will yoⁿ now spurne at her? hathe she with a heavy⁹ eye now strayned thè. Yf

Philosophy reminds Boethius that he has received more joys than sorrows,

and is therefore not justified in complaining of Fortune.

Enumeration of the benefits which he has received and the distinctions which have been conferred on him and his family.

¹ Sic. Translation of *fomenta*.

² Incorrect translation of "*Nam, quae in profundum sese penetrent, cum tempestivum fuerit, ammouebo.*" ³ Latin text and Chaucer have "number" instead of "tyme."

⁴ Correct reading: "It pleaseth me, that I have happed to the," etc.: *vide* Chaucer.

⁵ To interlined in the Queen's hand.

⁶ *Curules* is here erroneously taken to be an office, not a seat: *vide* Chaucer.

⁷ Here is no question, "*tu regiae laudis orator, ingenii gloriam facundiaque meruisti.*" Chaucer has it correctly: "þou rethorien or pronouncere of kynges preysinges. deseruedest glorie of wit and of eloquence."

⁸ Here the Queen with "liberall tryomph" has better translated than Chaucer; for *triumphali largitione* signifies distribution of a largesse, which Chaucer does not express. ⁹ The Queen has translated *liuenti* by *heavy* instead of *envious*.

If Boethius did not esteem himself fortunate in having once been in possession of so many blessings he should not now think himself unfortunate because he has lost them.

thou doo wayen the nomber and trade of plesant & wofull, 36
 thou canst not yet deny thy self happy: yf therfore thou
 thinkst not thy self fortunate for seeming Joyes by past, no
 cause why thou thy self a wretch suppose: for passe they doo
 that wofull now be thought. Canst thou now first into the 40
 stage of lyfe, of a souden, & stranger? Supposest thou
 any constancy to be in humayne matters, whan speedy houre
 a man himself vndoes? for tho rare credit of abode owght
 happing chaunce to have, yet the last daye of lyfe may serue 44
 for fortune that remaynes. What meanest thou to speake?
 Wilt thou leave her dyeng, or she thee flyeng?"

III. MYTER.

As the external face of nature is subject to constant change,

*In poole¹ whan Phoebus with reddy waine
 the light to spred begins,
 The star dined with flames opprissing,
 Pales her whitty lookes.* 4
*Whan wood with Sifirus mildding blast
 blusheth with the springing Roses,
 And cloudy Sowthe his blustering blastes ;
 Away from stauke² the beauty goes.* 8
*Some time with calmy fayre, the se
 Void of waues doth run,
 Oft boistrus tempestz the North
 With foming Seas turnes up.* 12
*If rarely stedy be the worldz forme,
 If turnes so many hit makes,
 Believe slippar mens Luckes,
 trust that sliding be ther goodz !* 16
*Certain, and in Eternal Law is writ,
 "Sure standeth naugh is made."*

so we cannot expect the life of man to be exempt from vicissitudes.

¹ "poole" probably pole, Latin *pōlō*.

² Chaucer has more correctly "pomes."

METRUM III.

<i>Cum polo Phoebus roseis quadrigis Lucem spargere coeperit, Pallet albentes hebetata uultus Flammis stella prementibus.</i>	4	<i>Immotis mare fluctibus, Saepe feruentes aquilo procellas Verso concitat aequore.</i>	12
<i>Cum nemus flatu zephyri tepentis Vernis inrubit rosis, Spires insanum nebulosus auster : Iam spinis abeat decus.</i>	8	<i>Rara si constat sua forma mundo, Si tantas uariat vices, Crede fortunis hominum caducis, Bonis crede fugacibus !</i>	16
<i>Saepe tranquillo radiat sereno</i>		<i>Constat aeterna positumque lege est, Ut constet genitum nihil.</i>	

IV. PROSE.

Than I: "truth hast thou told me, ô of all vertue the
 nurse; nor can I blame the speedy course of my prosperitie.
 But this is it, that considering, most vexith me, that in all
 4 fortunes aduersitie I finde this most miserable, to haue bene
 happy." "That thou," quoth she, "beares payne for false
 opinion, that Rightly thou oughtest not on matters themselfes
 impose. for if the vayne name of chauncing felicitie moue the,
 8 Repete with me with how many & greate thou aboundest.
 Yf the precioucest of all thou didst possesse in fortunes
 Censure,¹ that to thy self² vnharmd or broken be kepte, canst
 thou when best thinges be retaynde, complayne by right, of
 12 yll hap? Safe doth remayne Symmachus thy father in lawe,
 of all mankynde most worth, And that with price of lyfe thou
 careles should not³ buye, that man made of wisdom and vertue,
 sure of his own, mones for thy wronges. Thy wyfe of modest
 16 wit, excelling for her shamfastnes, & that all her guiftes in
 short I may include,⁴ her father lyuith, I saye, & keepith
 thy spirit, though hatyng lyfe, from which deprivied, my self
 will graunte skanten thy felicitie, And for lack of the, with
 20 teares & woe pynith.⁵ What shall I speake of thy children
 Consuls, whose fathers & grandfathers witt appeerith as
 their yong yeeres permitt. Whan then the cheefest care for
 mortall men is lyfe to keepe, ô happy thou, yf know thou
 24 couldst thy good, to whom such thinges do hap, as no man
 doubtbes the deerest thinges⁶ in lyfe. Drye vp therfore thy
 teares. Fortune hath not yet hated all men, nether hath to
 greuous a tempest ouerwhelmed the, for Ankers holde re-
 28 maynes, which nether suffers present comfort nor comming
 hope to leave the." "And let them holde," quoth I, "fast
 still, I pray. for they enduring, howsoeuer the world goes,
 out we shall wade. But you see," quoth I, "how much

Philosophy com-
 forts B. first, by
 bringing to his
 recollection all
 the good which
 yet remains to
 him;

that he still has
 his best friend
 Symmachus and
 his excellent wife
 and children.

Secondly, by
 pointing out the
 necessary imper-
 fections of
 happiness.

¹ "Censure" incorrect translation of *censu*.

² *diuinitus* left out; Chaucer has: "by þe grace of god."

³ The negation not according to the Latin text.

⁴ At the beginning of this sentence *vivit* is not translated, and at the end *patri similis*.

⁵ Meaning of this sentence, "*quoque uno felicitatem minui tuam vel ipsa concessim, tui desiderio lacrimis ac dolore tabescit*," very doubtfully rendered. Chaucer has: "and is al maat and ouer-comen by wepyng and sorwe for desire of þe. ¶ In þe whiche þing only I mot graunten þat þi welefulnesse is amenused."

⁶ *thinges* interlined by the Queen.

One man is very rich, but of base descent, another has nobility of birth, but no possessions.

Another is unhappy because he has no children.

All human prosperity is unsatisfactory because it is not lasting.

honour we have lost." Then she: "we will help the, yf 32
 thou be not weary of all thy lott. But I can not abyde
 such your delytes as deprived of som of thy felicitie, wayling
 & carefull thou complaynst. for what man is of stayde
 felicitie, that quarrels not *with* som degree of his estate? Care- 36
 full is the condition of mans goodes, *which* eyther neuer all
 happs, or euer bydes. This man hath honour,¹ but his blotted
 blud shames him. This man nobilitie makes famous, but
 inclosed *with* neede, rather vnknownen he choosith: An other 40
 man having² both, the sole³ lyfe bewayles: An other for
 mariage happy, childles keeps his goodes for an others heire.
 Som Joye *with* children, *with* teares bemoanes the faultes of
 sonne or daughter. no man therfore easely agrees *with* his 44
 fortunes state. generall to all, that the vntried knowes not,
 thexpert abhorrieth. Add to *with*all that ech man hath a
 most delicate sense of his own felicitie, and *without* all hap
 to his beck, throwen down he is, *with* any vnwontid⁴ ad- 48
 uersitie, though in leste matters. Such tryfles they be that
 drawes from happyest men the top of bliss. How many be
 there, supposest thou, that wold think them neerest heauen,
 if skrapes of thy fortune hap to ther⁵ share? This place 52
 which thou thy bannishment callst,⁶ is the inhabitantes
 countrey. so nothing is wretched, but when it is thought
 so, & blessed is all luck that haps *with* sufferers ease.
 What man is so happy that hath giuen hand to impatience, 56
 that wisshith not his fortune changed? The sweetnes of
 mans lyfe, *with* how many bytternesses is it mixt! *which* if
 they seemid to the enioyer delitefull when he wolde, it is
 gon, therefore he may not keepe it. The blessednes of mortall 60
 goodes plainly is miserable, that nether perpetually duryth
with the contented, nor wholly delites the afflicted. Why do
 ye mortall men seeke outwardly your felicitie *within* yo?⁷
 Error and blyndnes confoundes yoⁿ. I will shew the shortly 64
 the thressholl⁸ of thy felicitie. Is there to the ought more

¹ The Latin *census* here means money, not honour.

² Or halving?

³ What the Queen has here translated "sole" is in Latin *caelips*, celibate.

⁴ *Minimis* not translated.

⁵ *ther* interlined in the Queen's hand over *thy* struck out.

⁶ The *st* final added by the Queen.

⁷ "Why do ye mortall men seeke outwardly your felicitie, when it is within yo?"

⁸ Translation of Latin *cardo*, hinge.

precious than thy selfe?" "nothing," quoth I. "Then if
 thou be wise, thou shalt possesse that nether thou canst lose,
 68 nor fortune take away. And that thou mayste knowe felicitie
 not to stand in happing chaunces, considir it this. Yf happy-
 nes be the greatest good of nature lyuing by reason, nor hit¹
 the greatest good that may be taken away, the cause hit¹
 72 doth excede that may not so, It is manifest, that fortunes
 change can not attayn to the getting² of bliss. Besydes,
 whom falling felicitie caryes, eyther knowith her,³ or seeth
 her mutabilitie. Yf he be ignorant, what happy luck can
 76 blynde felicitie haue? Yf he know it, he must needes feare
 to lose that he is sure can not be kepte. His contynual feare
 then, depriuith his happynes. or if he haue lost, will he not
 care for it? for hit should be a slender good that a man
 80 wold⁴ easely lose. And because thou art the same that art
 persuaded, and holdes it sure by many demonstrations, mens
 myndes not to be mortall, and when it is playne, that
 chauncing felicitie with bodies death is finished, no man can
 84 doubt, Can this bring felicitie, but rather all mortall folkes
 in misery by⁵ deathes end is brought. Yf many we knowe
 to haue sought the frute of blessednes, not only by death,
 but by woes & tormentes, for that⁶ how can the present lyfe
 88 make them happy, whom miserable tyme passed could not?"

Nothing is more
 precious than
 self, of which we
 cannot be de-
 prived.

Finally Philo-
 sophy proves to
 Boethius that
 even the attain-
 ment of the
 highest pinnacle
 of human bliss
 cannot make
 him happy.

IV. MYTER.

*Who lasting wyl
 Wary settel seat,⁷
 And stable not of Roring
 Eurys blastz ben won,*

Praise of a
 happy medium.

4

¹ hit interlined by the Queen over it erased.

² getting interlined by the Queen over *obtainyng* erased.

³ her interlined in the Queen's hand.

⁴ wold interlined by the Queen over *will* struck out.

⁵ by interlined by the Queen.

⁶ for that probably intended to be omitted.

⁷ The Queen wrote first: "Who warely a lasting seat wil settel," but erased it.

IV. METRUM.

*Quisquis uolet perennem
 Cautus ponere sedem,*

*Stabilisque nec sonori
 Sterni flatibus euri,*

4

To attain which
we must not
build our hopes
too high, but on
a firm found-
ation.

And careth skorne
the waves of thretning Sea,
Shuns soking Sandes,
and top of hiest mount. 8
One the froward Southe
With all his affrightz,
The other loused refuse
A hanging waight to beare. 12
fleing perillous lot
Of pleasantz Seat,
On lowe stone remember
thy house sure to place. 16
Thogh wynd blowe
Myxing waters to botom,
Thou happy plast in strength
Of quietz Rampar, 20
Happy shalt liue
And smile at Skies
Wrathe.

V. PROSE.

The vanity of
Fortune's gifts
is demonstrated
in a variety of
ways.

"But because the fomentations of my reason haue entred in
thè, I suppose I must vse som stronger remedies. Go to. Yf
now the giftes of fortune be not fleeting & changeable,
what is ther that eyther thou canst make thyne, or if thou 4
seest & perceuist, wilt not dispise? Are riches eyther
thyne, or by their nature pretious? what is the golde therof?
but heape of gathered pence? and such as shynes more with
their spending than with their heapes. Hatefull men doth 8
Auarice mocke, but bountie noble. And if it can not byde
by a man that is giuen to an other, Than monny is most
pretious, when turnd to others by liberall vse, hath lost the

<i>Et fluctibus minantem</i>		<i>Sortem sedis amoenae</i>	
<i>Curat spernere pontum,</i>		<i>Humili domum memento</i>	
<i>Montis cacumen alti,</i>		<i>Certus figere saxo.</i>	16
<i>Bibulas uitet harenas.</i>	8	<i>Quamuis tonet ruinis</i>	
<i>Illud proteruius auster</i>		<i>Miscens aequora uentus,</i>	
<i>Totis uiribus urget,</i>		<i>Tu conditus quieti</i>	
<i>Hae pendulum solutae</i>		<i>Felix robore ualli,</i>	20
<i>Pondus ferre recusant.</i>	12	<i>Duces serenae aeuum</i>	
<i>Fugiens periculosam</i>		<i>Ridens aetheris iras.</i>	

12 possession. The same, if but *with* one abyde, from how many it be pluckt, the rest it leaves full needy. The fame¹ therof fills many mens eares, but Riches not distributed may not² passe to many: *which* when it is don, they must make
 16 poore whom they leave. O skant & needy riches, *which* all to haue is not lawfull for many, & com not to any one *without* they begger of the rest. Doo Jewels luster drawe thyne eyes? Yf any beauty they haue, it is the stones light,
 20 not mens; *which* I muse why men so admire. for what is there that wantes a spirit and lymmes partage,³ that Justly may seeme fayre to the myndes and Reasons nature?⁴ *which* tho as Creators goodes & his diuisions,⁵ may draw som later
 24 beauty, placed vnder your worth, no way deserue your wonder. Doo sick mens palenes please you?⁶ What els? for it is a fayre portion of a goodly woork. So somtymes we delite in face of smothest sea: So doo we vew the heauen, the starres,
 28 sonne & moone. Doo any of these touch thè? Darest thou boste at any of their lusters? Shalt thou be paynted out for the flourishing springes sake? or shall thy plenty increase to sommer frutes? Why art thou drawne *with*
 32 vayne Joyes? Why dost thou cherish others goodes for thyne? Fortune shall neuer make those thyne, that nature hath made other folkes. The earthes frutes doutles be due to best nourishment. Yf thou wilt fill the neede that Nature
 36 Requires, thou needest not seeke fortunes plenty. for *with* few or little nature is contented. Whose ynough if thou wilt make to much, that noyfull & vnpleasant to taste will make. But now, Thou thinkest it beautifull to shyne *with*
 40 diuers garmentes, whose show yf it please the eye, eyther they will wonder at nature of the substance, or the witt of the Craftes man. But shall the long trayne of many seruantes happyn thè, who if they be of vile condition, it is an yll

Every one cannot possess these gifts, they are given to one and taken away from another.

Any excellence which they may have, belongs to themselves and not to their possessors

These gifts sometimes only bring trouble in their train.

¹ *Fame* is not a good translation of "vox." Chaucer has "voys."

² A negation too much.

³ *partage* translates "compagne," union. Chaucer has "ioynture."

⁴ Chaucer has: "by ryzt myzt semen a faire creature to hym þat hap a soule of resoun." The correct reading of the Latin text is: "what might justly appear beautiful to an intelligent human being."

⁵ "distinction" is better than "divisions."

⁶ Quite a wrong transl. of "*an vos agrorum pulchritudo delectat.*" Chaucer has: "And þe beaute of feeldes deliteþ it nat mychel vnto 3ow."

Therefore they
should not be
desired, nor the
loss of them
bewailed.

Mankind de-
grades himself
by his eagerness
for riches.

True happ'ness
cannot come
from without,
and outward
prosperity is
even injurious
to a wicked man.

burden for the house, & most foe to his Lord: but if good 44
they be, how canst thou sett other mens vertue among thy
goodes? by which all, It is playne seene, that those thou
rekenst for thy goodes, are none of thyne: In which, if ther
be no beauty got, what is it that thou waylest for losse, or 48
Joyest to haue? If by nature they be fayre, what carest
thou? for such thinges of themselves separated from thy
substance should haue pleased. for precious they be not to
haue com among thy ryches; but because they were precious, 52
thou chosedst rather place them among them. Why, lack
you fortunes exclamation?¹ I beleue you seeke to beate
away beggery with plenty. But this happes awry, for ye
had neede of many helps to preserue the variety of deere 56
goodes. And this is true, that they neede many, that possesse
muche. And agayne they lack leste, that mesure their own
abundance by natures necessitie, not Ambitions greedynes.
But is it so? Is ther [no]² proper good ingraft in yoⁿ of 60
your own, that yoⁿ should seeke it in outward & meane³
matters? Is the world so changed, that the diuine Creature
for Reason sake should no otherwise flourish, but that it
neede possession of dom⁴ ware? And all other thinges 64
contented be with their owne, but we⁵ lyke god of mynde,
shall we⁵ take the ornamentes of excellent nature from basse
thinges? nor shall not vnderstand how much therby we Iniure
our Creatour. He wold haue vs excede all earthly thinges, 68
but yoⁿ throwe your worth among basest stuff. For if euery
mans possession seemes more deere that it is his owne, when
the meanest thinges your own you judge, to them yoⁿ yeld
y[ou] with your prising, which not without desert happs. For 72
this is the state of humayn nature, that then it exceeds all
other, whan it self it knowes, but is made baser than very
beastes, if to know it self it leave. For naturall it is for
other beastes not know themselues, In man it is a vice. How 76
farre stretchith your errour,⁶ which doo suppose to be deckt
with other mens ornamentes?⁷ For yf of outward thinges

¹ The correct transl. is: "Why do you desire such a noisy happiness?"

² Torn off.

³ Latin *sepositis*, not correctly translated by "meane." Chaucer has "subgit."

⁴ "dumb"; *inanimatae*, Latin.

⁵ *Vos* is here incorrectly translated "we."

⁶ Written over *arrowe*.

⁷ Here "*At id fieri nequit*" is missing.

happy to muchi ofi former day
 With fair full full content
 Had lost by slayng Lust
 That wente offi Long fast
 to Loue, by ~~some~~ ^{some} ~~get~~ ^{get} ~~Academi~~
 that knew not bacche gift
 With mollice long mixed
 Nor ~~beet~~ ^{beet} Shewing flori
 With tirme, Simon Jii
 Sonny Slips Gani the ~~herbs~~ ^{grass}
 thir, runt ofi Vunionsstien
 Sharpe Gani the best pin
 Chi vity ofia ofi far ~~and~~ ^{not}
 Hor Wore Chosen for for
 Man: Strangers find ~~new~~ ^{new} Shores,
 Cha Wier Hauke Story
 Hor bloushid by Crunt hat
 had fearful weapons stam
 What first fury to foie shak
 any arid Vayoi
 What Crunt woundz he Saw
 and no Vi War for bloudi,
 Wold God again Our forger tie
 to Wotid manio full
 but Grady gitting Loni Gurni
 Sorarbyan Ima it her flori

any lyke¹ be had, those be prayse from whence they cam : Too much prosper-
 80 but if ought ther be hid or vnknownen, bydes in his own prosperity is injuri-
spot.² But I deny that is good, that harmes the hauer. Doo ous to the
I saye vntruth? No, wilt thou saye. And riches oft haue wicked.
 harmed their owners, whan ech wicked man (and therefore
 84 greedier of others goodes) hath thought him only woorthiest,
 that hath obtayn[d] golde or Jewells.³ Thou that the speare
 and sword carefully hast feared, if wandering empty man, of
 lyfe the path hadst enterd, afore a theefe woldest sing, O
 88 beautifull hap of mortall goodes, which when thou hast taken,
 sure⁴ hath left the!

V. MYTER.

Happy to muche the formar Age

With faithful fild content,

Not Lost by sluggy Lust,

that wontz the Long fastz

To Louse by son-got Acorne.

that knew not Baccus gytz

With molten hony mixed

Nor Serike shining flise⁵

With tirius venom⁶ die.⁷

Sound slipes Gaue the grasse⁸

ther drink the running streme

Shades gaue the hiest pine.

The depth of sea they fadomd not

Nor wares chosen from fur

Lament over
the loss of the
Golden Age,

4

8

when mankind
was content with
a more simple
life.

12

¹ Probably "light" (L. *lucet*).

² Whole sentence very unintelligible, "*illud uero his tectum atque uelatum in sua nihilo minus foeditate perdurat.*" Chaucer has: "But napeles þe þing þat is couered and wrapped vndir þat dwelleþ in his filþe."

⁴ Badly translated, from "*securus esse desistis.*"

³ Jewells incorrect.

⁵ fleece.

⁶ *ueneno* is better translated with juice. Chaucer has also "venym." ⁷ dye.

⁸ *herba* is better translated with herbs, as food is evidently meant. Chaucer has also mistaken the sense: "þei slepen holesom slepes vpon þe gras."

V. METRUM.

Felix nimium prior actas

Contenta fidelibus aruis,

Nec inerti perditæ luxu,

Facili quæ sera solebat

Ieiunia soluere glande.

Non bacchica munera norant

Liquido confundere melle,

Q. ELIZ.

4

Nec lucida uellera Serum

Tyrio miscere ueneno.

Somnos dabat herba salubres

Potum quoque lubricus annis

Vmbras altissima pinus.

Nondum maris alta secabat

Nec mercibus undique lectis

8

12

D

when peace
reigned and wars
were not.

Made Stranger find new shores.

Than wer Navies¹ Stil,

16

Nor bloudshed by Cruel hate

Had fearful weapons² stanced.

What first fury to foes shuld

any armes rayse,

20

Whan Cruel woundz he Saw

and no reward for bloude?

Wold God agane Our formar time

to wonted maners fel!³

24

But Gridy getting Loue burnes

Sorar than Etna with her flames.

O who the first man was

of hiden Gold the waight

28

Or Gemmes that willing lurkt

The deare danger digd?

An invocation to
God for the re-
turn of the
Golden Age.

VI. PROSE.

Philosophy
shows, that for
many reasons,
high offices and
dignities, and
even possessions,
have no value
of their own.

“What shal I dispute of Dignities and rule, wiche you, ignorant of true worthe and power, with the skies do mache? wiche happening to any wicked man, what Etnas fire with brusting flames, or what deluge suche ruine makes! 4 Surely, as I thinke you remember, how Consulz rule, beginar of liberty, for ther pride our fathers soght to put downe, who for like faulte out of the citie the name of kings abolissed. but if sometime, as seldom haps, honors in Good men be 8 bestowed, what elz in them doth please than vsars goodnis? So haps,⁴ that honour is not giuen to vertue for her worth, but vertue esteemd by dignitie. But what is this, your craved and beautifull force? Do yo^u not see how earthly be 12

¹ The Queen has read *classis*, navy, for *classicum*, trumpet.

² Here she has read *arma* for *arua*, field. Chaucer has it also incorrectly *armurers*.

³ Of this sentence the sense is reversed.

⁴ The translation of Prose VI is in the Queen's hand up to this point.

Noua litora uiderat hospes.
Tunc classica saeua tacebant,
Odiis neque fusus acerbis
Cruor horrida tinxerat arua.
Quid enim furor hosticus ulla
Vellet prior arma mouere,
Cum uulnera saeua uiderent,
Nec praemia sanguinis ulla?

16

20

Vtinam modo nostra redirent
In mores tempora prisca.
Sed saeuior ignibus Aetnae
Feruens amor ardet habendi.
Heu primus quis fuit ille
Auri qui pondera tecti
Gemmasque latere uolentes
Pretiosa pericula fodit?

24

28

- the bestes that yo^u Rule?¹ for euin among the myse, yf ye see any one chalinging rule or gouernment aboute the rest, what a laughter doo ye mooue! But what if ye haue respect to the body? what can be weaker than man, whom somtyme the byt of a flye, somtyme the passage² into any secret parte may destroye? How farre ought any man stretch the Rule but on the body alone and his circumstances, I meane fortune her self? will you euer guide ought with free mynde? & will ye remooue the same sticking to her self by good reason, from the state of her own quiet?³ Whan a tyrant thought to afflicte a poore⁴ man with his tormentes to confesse the knowers of a conspiracy against him, his tongue he byt & threw away, throwing it to the face of the wicked tyrant: So the torture that he supposde to make stuff for his cruelty, a wise man made for his vertue. for what is it that any man can doo to an other, that to be don to himself can he not beare? Bucidides, we heare, was wont his gwestes to kyll, slayne himself by Hercules his host. Regulus cast many prisoners into yrons in the Punik warr, but straight himself sett handes on victorerers chaynes.⁵ Dost thou think his powre ought, what himself may, can not lett that an other should doo him? Besides, if euin in Souueraynties & powres, there should be any j naturall & proper good, neuer should they hap to wicked. for contrarieties seld consorte. Nature denyes that disagreins⁶ be Joyned. Wherefore when playn it is that many⁷ men beare greate office, this is sure, that of their nature they be not good, wiche stick to wickedst folke. The greatest worth that fortunes guiftes woorthiest can giue, be such as in abundant sorte to wicked folkes do hap.⁸

and only obtain this from the person and character of their possessors.

If a man has firmness of character it is impossible to deprive him of liberty.

Riches and dignities do not make their possessors rich and honourable in same way that music makes those that have a knowledge of it musical.

¹ Here a part of the sense of the Latin text is omitted: "*nonne o terrena animalia consideratis, quibus qui praesidere videamini.*" ² hidden path written over passage.

³ Meaning doubtful: "*num mentem firma sibi ratione cohaerentem de statu propriae quietis amouebis.*" Chaucer has: "Mayst þou remuen fro þe estat of hys propre reste. a þouzt þat is cleuyng to gider in hym self by stedfast resoun."

⁴ The Queen appears to have read *miserum* for *liberum*. Chaucer has "freeman."

⁵ Meaning not well given: "*sed mox ipse victorum catenis manus praebuit.*" Chaucer has: "but sone after he most ȝiue hys handes to ben bounden with þe cheynes of hem þat he had somtyme ouercomen."

⁶ This word interlined by the Queen over "contrarieties" erased.

⁷ Transl. of *pessimos* is left out.

⁸ After *hap* a whole sentence is omitted. "*De quibus illud etiam considerandum puto, quod nemo dubitat esse fortem, cui fortitudinem inesse conspexerit.*"

Fortune is not
to be desired for
her own sake.

Who so quicknes hath, hit swift a man doth make." So
musick the musicall, phisick the phisician, Retorik Rhetorician
makith, for the nature of ech thing doth his propertie, nor is 44
myxt *with* effect of contrarietie, And freely expells that is
against it: nether can riches vnsaciable auarice refrayne, nor
makes not free his own, whom vitious lust *with* vnbroke
chaynes, holdes bound: And dignitie on wicked bestowde, 48
not only makes them not worthy, but betrayes & discouers
their indignitie. Why doth it hap so? You Joye somtyme
to falsifie *with* other name, whose effect shames themselves:
Wherefore nether those riches, nor same powre, nor lyke 52
dignitie, can by right be called. Lastly, the same we may
conclude of all fortune, that hath nothing in her as it is
playne to be desyrde, not of naturall goodnes, who eyther
neuer accompanyes the good, nor makes them good whom she 56
is nearest."

VI. MYTER.

Nero is taken
as an example;

*We knowe how many ruines made,
Whan flamed Citie and fathers sluin,
that tirant who ons brother kild
Imbrued with mothers bloude, 4
With looke overuewed her body Cold
No teares bedewes his face, but was
A domar¹ of dedded beautye.
the same yet with Sceptar peple ruled, 8
Euin suche as Son espies at furdest west
from the Orison Come,
Whom frosty seuen stars Ouerlookes,
Whom wrothful North with drie heat 12
Affraies in sithing of the burning sandz.
Could al his lofty power at lenghe*

to show how
little influence
the highest
dignity has over
the mind of its
bearer.

¹ Old English *domar*, judge, transl. of *ensor* (critic).

VI. METRUM.

*Nouimus quantas dederit ruinas
Vrbe flammata patribusque caesis,
Fratre qui quondam ferus interempto
Matris effuso maduit cruore 4
Corpus, et visu gelidum pererrans
Ora non tinxit lacrimis, sed esse
Censor extincti potuit decoris.*

*Hic tamen sceptro populos regebat, 8
Quos uidet condens radios sub undas
Phoebus extremo ueniens ab ortu,
Quos premunt septem gelidi triones, 12
Quos notus sicco uiolentus aestu
Torret ardentes recoquens harenas.
Celsa num tandem ualuit potestas*

Turne the rage of frantique Nero?

O grevous hap whan wicked Sword

16

To cruel Venom Joingnes.

VII. PROSE.

Then I: "Thou thy self knowest that no *ambition* of mortall thinges did rule vs. We were not guided by the pride¹ of any mortall glory, but wish a ground in our affayres, by which silent vertue should not growe olde." ² Then she: "This is that that noble myndes by nature, but not yet brought by perfection to the vttmost top of vertue, might intice, I meane Gloryes desyre & fame of best actes for common welth: which how small it is and empty of all waight, consider this. As Astrologers demonstrations haue told yo^u, all the Earthes circle is playne, gettes som meane to know these partes of the heauens face, that if it be matched with the greatnes of the celestiaall globe, It is supposde to haue no space, and it is of this little region of the world almost but the fourth portion, As thou hast learnd by Ptolomés graunte,³ which is inhabited by vs Creatures knowen. From this fourth, if in thy mynde thou draw away as much as Sea and marish couers, and so much as wasted ground by drynes hath distended, the straytest roome is left for mans habitation. If⁴ in this so small a point of title⁵ we be hedged in & inclosed, what think we so much of enlarging fame, & name promoting? For what large and magnifick thing hath glory bounde in so straight & small lymites? Ad to this that, though but small it self, enuironed is with habitation of many nations tongues and conditions, that in all trade of lyfe differs, To which not only no report of ech

The nothingness of earthly glory is shown in many ways, and especially by its circumscribed limits.

Astronomers teach that the circumference of the earth is a mere nothing in comparison with that of the heavens.

How useless is it then to set so much value on earthly fame.

¹ *pride* interlined by the Queen over *ambition* erased.

² Correct transl. of the sentence: "In order that our abilities may be celebrated before we grow old."

³ *graunte*, Latin *probante*. Chaucer has: "Pt. þat prouith it."

⁴ Instead of 1 per. plural, 2 per. should be used in this sentence throughout.

⁵ perhaps *little*, or *tittle*.

Vertere ignaui rabiem Neronis?
Heu grauem sortem, quotiens iniquus
Additur sacro gladius ueneno!

In the time of Cicero, as he himself says, the name of Rome was quite unknown beyond the Caucasus.

man, but not of Cities can com through hardnes of way & difference of speeche, and diuers traffik. In Marcus Tullius tyme, as he himself in place hath sayde, the fame of Romayn 28 Empire neuer past Caucasus mounte, & yet it was florishing, fearfull to the Parthians & to all peeples inhabiting such places. Dost thou not see then, how narrow & neere presst glory is, which to stretch out spred thou labourst? shall the 32 glory of a Romayn go so furr, as whence neuer Romayn name hath past? What, for that the diuers natures of peeples & their orders disagree? so that, what among som is prayse, among the rest sett for cryme. So haps that if any mans 36 prayse delyte, to him the same doth neuer proffit to many peeples sent. Is any man content that among his own his glory byde, & Immortalities fame be tyed in boundes of his own soyle?¹ But how many noble men in their tymes 40 fayling obliuion of writers have² dasht? But what profiteth writings? which with the office³ a long & dark age suppressith? But doo yo^u think immortality with thought of comming tyme?⁴ Yf thou Joyne it with the infinit spacious- 44 nes of eternitie, what hast thou to Joye of thy lasting name? For if the abode of one moment, with ten thousand yeeres be compared, for that both space is ending, It shall haue, tho a little, som portion. But this number of yeeres, how oft so 48 euer multiplied, may not compare with the vnending lasting. Somtyme som outward⁵ thinges ther be, compard among themselves, haue ende; twixt infinite and ending⁶ no comparison may beare. So is it that the lasting of any longest 52 tyme, if it be matcht with vnbounde eternitie, not small but none shall seeme.⁷ For without you be ignorant, how rightly to please popular eares & vayne rumors, & leaving care of conscience & vertue, ask rewarde of other mens frute,⁸ 56

No one is content that his fame should not extend beyond the limits of his own Fatherland.

The continuance of earthly glory is nothing in comparison with eternity, because the finite cannot be compared with the infinite.

¹ No question: "every man ought to be content," etc.

² *have* interlined by the Queen.

³ Here *auctoribus* is translated "with the office," instead of "with the author."

⁴ No question. "*Vos uero immortalitatem uobis propagare uidemini, cum futuri sumam temporis cogitatis.*" Chaucer has: "3e men semen to geten 3ow a perdurablete whan 3e penke þat in tyme comyng 3oure fame shal lasten."

⁵ Latin text has *finitis* (finite), not "outward."

⁶ *twixt infinite and ending* interlined in the Queen's hand.

⁷ The final *me* added by the Queen.

⁸ *frute*, a wrong transl. of *sermunculis* (tittle tattle).

- see how in the myldnes of such an arrogancy, how pleasantly
 a man may be begylde. For when one once had skornde a
 man that clothed him not with Philosophy for true vertues
 60 vse, but for proude gloryes sake, & saide he wold try him
 whither he were a Philosopher that easely could beare in
 patience iniuries, he tooke vpon him to be suffring, &
 taking the skorne as a raging man:¹ 'Dost thou at length
 64 understand me a Philosopher?' Then nippingly he said:
 'I should haue vnderstode it, if thou hadst bene silent.'
 What meanes it, that cheefest men (for of them I speake)
 that seeke thorowgh vertue glory, what hath death to doo
 68 with them after the body is dissolued, at their end? For be
 it that our Reason it self denyes vs to beleue that all men
 dye, then ther is no glory, when he is not, of whom she
 speakes. But if the mynde it self with conscience good
 72 dissolued from earthly gyal,² all freed seekes heauen, wold
 she not all earthly thinges despise, who heauen enioyeng.
 Joyes earthly thinges to want?"

Allusion to the celebrated Latin saying: "*Si tacuisses philosophus mansisses.*"

The man who has a pure conscience and aspires to heaven, despises earthly things.

VII. MYTER.

Who so with hedlong mynd glory
 alone beliuēs as Greatest thing,
 And quarters of Largist heuens behold
 With straightid seat of erthe,
 Wyl blusche that hit not filz
 The Short Compas of Gridy desire.
 Why proude men do you Crake
 Your necks from mortal yoke retire?³
 Thogh fame by people strange
 flying spred the tonges Open

Human renown is confined within a very limited space, and is invariably brought to an end by death.

8

¹ Transl. of *inquit* left out.
² *gial* interlined in the Queen's hand over *geayle* erased.
³ Quite unintelligible. Chaucer has: "he shal be ashamed of þe encre of his name. þat may nat fulfille þe litel compas of þe erþe. O what coueiten proude folke to liften vpon hire nekkes in ydel and dedely ȝok of þis worlde."

VII. METRUM.

*Quicumque solam mente præcipiti petit
 Summumque credit gloriam,
 Late patentēs ætheris cernat plagas
 Artumque terrarum situm.* 4
Breue m replere non ualentis ambitum

*Pudebit aucti nominis.
 Quid o superbi colla mortali iugo
 Frustra leuare gestiunt?* 8
*Licet remotos fama per populos means
 Diffusa linguas explicit,*

Examples of the
transitoriness
of glory, Brutus,
Fabricius, Cato.

And noble house by Great titelz shine :
dethe hates the hiest glory, 12
Intangels Low and haughty hed,
And equalz Lest to most.
Wher now lies faithful Fabritius bones ?
Wher Brutus or Currish¹ Cato ? 16
Smal Lasting fame signes
A vaine name with fewest lettars.
But why do we knowe noble names,
Do we not See them to consumed ?² 20
Ly you shal vnknownen at all
Nor fame shal uttar Who.
If you Suppose that Life be Longar drawen
For brethe of mortal fame, 24
Than the Second dethe Exspect.³

Fame does not
lengthen life.

VIII. PROSE.

Evil fortune is
more profitable
for man than
good, because
it teaches him
to know his
friends.

"But lest you shuld suppose against fortune I make an
Endles war, Ther is a time whan she, the begiling one, some-
what wel of men desarues: Euen than whan discouerd,
herself she shewes, and maners hers detectz. Perchance 4
yet thou wotz not what I say. Wondar hit is that I mynd
tel, and mening skars with wordes may Expres. For men I
suppose more get by aduerse than lucky fortune, for she
euer with shewe of blis, with seming al false, deceues: and 8
euer true she is⁴ in change, when vnstable she seemes. The
one beguyles, the other instructes. This tyes the enioyers
myndes with show of lyeng good, the other lovsith⁵ them

¹ Transl. of *rigidus*. Chaucer has "stiern."

² Meaning not well rendered. Chaucer has: "it is nat zeuen to knowe hem pat
ben dede and consumpt."

³ The previous Latin line not translated.

⁴ The transl. of Prose VIII up to this point is in the Queen's hand.

⁵ *loosith* altered to *lovsith* by the Queen.

Et magna titulis fulgeat claris domus ;
Mors spernit altam gloriam, 12
Inuoluit humile pariter et celsum caput,
Aequatque summis infima.
Vbi nunc fidelis ossa Fabricii manent,
Quid Brutus aut rigidus Cato ? 16
Signat superstes fama tenuis pauculis
Inane nomen litteris.

Sed quod decora nouimus uocabula,
Num scire consumptos datur ? 20
Iacetis ergo prorsus ignorabiles
Nec fama notos efficit.
Quod si putatis longius uitam trahi
Mortalis aura nominis, 24
Cum sera uobis rapiet hoc etiam dies,
Iam uos secunda mors manet.

- 12 *with* knowledge of frayle felicitie. This know therfore, for
 wyndy, fleeting,¹ & ignorant of her self. The other sober,
 ready & wise by aduersities exercise. At last happy he
 that drawes the strayeng *with* deceite from greatest good, but
 16 aduersitie of tymes retournng them to surest haps, as by a
 hooke² doth drawe. Thinkest thou this for lest good, that
 this Currish & fearfull fortune hath discouerd the mynde
 of thy faythfull frendz,³ The other hath shewed the fellow
 20 sure⁴ lookes & doubtfull, in departing hath taken hers, &
 thyne hath left thè.⁵ *With* how much woldest thou, in
 prosperous state haue bought this, when thou thoughtest it
 most? Leave to seeke lost goodes, The precioussest kynde of
 24 ryches, frendes thou hast founde."

One of the uses
 of adversity is,
 that it teaches
 us to distinguish
 true from false
 friends.

VIII. MYTER.

*That world with stable trust
 the changing seasons turnes,
 And diuers sedes stil holdes league,
 That Æbus the ruddy daye
 With Golden Car bringes furthe,
 that Mone may rule the night
 Wiche Hesperus broght,
 The gridy Sea her Streame
 In Certaine limites kipt,
 That Lawful be not to wide world
 to bancke her spatius boundz :*

Praise of Love
 as the preserver
 of the whole ter-
 restrial fabric.

4

8

The warring
 elements are
 kept within
 certain limits.

¹ *fleeting* (fluens) better translated with *weak*.

² *hooe* corrected to *hooke* by the Queen.

³ The *z* in *frendz* added by the Queen.

⁴ At first written *sure fellow*.

⁵ Meaning of this sentence not well given: "*hæc tibi certos sodalium uultus ambiguosque secrevit, discedens suos abstulit, tuos reliquit?*" Chaucer has: "ek the dowtos visages of thy felawes // whan she departyd away fro the / she took away hyr frendes and lafte the thyne frendes."

VIII. METRUM.

*Quod mundus stabili fide
 Concordes uariat uices,
 Quod pugnantia semina
 Foedus perpetuum tenent,
 Quod Phœbus roscum diem
 Curru prouehit aureo,*

4

*Vt quas duxerit Hesperos
 Phœbe noctibus imperet,
 Vt fluctus auidum mare
 Certo fine coerceat,
 Ne terris liceat uagis
 Latos tendere terminos :*

8

12

These limits are
kept by the in-
fluence of love.

Al this hole molde ties 12

in ruling erthe and Sea

Loue ruling heuens.

Who if the raines he slake,

What so now by loue is linked 16

Straict maketh war

And seakes to wracke that worke

Whiche linked faithe,

hit quiet motions moued. 20

He in holy peace doth hold

the bounded peoples pact,

And Linkes sacred wedlock

With Chast Goodwyl, 24

Who Lawes his owne

to true Associates giues.

O happy humain kind,

If loue your mindz 28

The same that heuen doth rule

Mygh[t] gide.

The power of
love in social and
family life.

An exhortation
to man to allow
his mind to be
guided by
heavenly love.

Heere endes y^e second booke.

Hanc rerum scriem ligat,

Terras ac pelagus regens

Et caelo imperitans, amor.

Hic si frena remiserit, 16

Quidquid nunc amat inuicem

Bellum continuo geret,

Et quam nunc socia fide

Pulchris motibus incitant, 20

Certent soluere machinam.

Hic sancto populos quoque

Iunctos foedere continet,

Hic et coniugii sacrum 24

Castis nectit amoribus,

Hic fidis etiam sua

Dictat iura sodalibus.

O felix hominum genus, 28

Si uestros animos amor

Quo caelum regitur regat.

THE THIRD BOOKE.

I. PROSE.

THUS ended she her song, when greedy¹ me & astond *with* lyfted eares, the doulcenes of her verse, perced. Wherfore a little after: "O cheefest comfort," *quoth* I, "of wearyed myndes, how much hast thou reviued me, *with* waight of sentence, or pleasantnes of song. so as heerafter I shall think me not inferiour to fortunes strokes. and so the remedyes that a little before thou saidst to sharp, not only doo I not feare, but earnest to heare of I greedely beseech." Then she: "I perceauid," *quoth* she, "when silently our wordes *with* attentyue eare thou cacht, that this state of thy mynde eyther I lookt for, or that is truer, my self haue made: The rest that doth remayne, be such that tasted, smartes, but inwardly received, sweetens. But for that thou namest thy self earnest to heare, *with* what desyres shouldest thou be inflamed, yf thou couldst know whither we meane to bring thè?" "Whither?" *quoth* I; "to true felicitie,² which thy mynde dreames of, whose eyes being vsed to pictures,³ it self can not beholde." Than I: "doo, I besech thè, and *without* delay, shew what is the true one." "Willingly shall I doo it," *quoth* she, "for thy sake, but cause that thou doost better know the same in woordes, I shall⁴ describe and seeke to inform thè that she knowen,⁵ when eyes thou turnst to contrary parte, the show of truest good, thou mayst knowe."

Boethius feels stronger, and desires from Philosophy the most powerful panacea which she promised him.

Philosophy accedes to his demand, and in conclusion promises to point him out the path to true happiness.

¹ Observe that the clerk spells "greedy" and "sweetens" with *ee* not *i* like the Queen.

² *Inquit* left out.

³ Latin, "*occupato ad imagines visu*." Chaucer: "occupied and disturbed by Imagynasyon of herthely thynges."

⁴ Translation of *prius* (first) left out.

⁵ Incorrect translation of "*ut ea perspecta*." Chaucer has: that thou knowest.

I. MYTER.

Several similitudes which are intended to show, that error must be cast on one side before truth can be recognized.

*Who frutfulst fild wyl sove,
first fried of fruit¹ must make his leas,
With Sithe must fern and busches cut,
that Ceres may swel with new sede. 4
The flies² Labor swetar is,
If strongar³ tast be first eate.⁴
As Lucifer dothe the darkenis chase,
A fayre day spurs the ruddy hors. 8
Thou Looking so on falsed Good
Begin thy neck from yoke to pluck.
Therby thy mind may true obtaine.*

II. PROSE.

All human endeavours are directed towards the attainment of happiness.

Than fixing her looke awhile, and as taken with straight conceite of mynde,⁵ thus begyns: "All mortall care which labour of many studyes vsith, goes on in diuers pathes, and yet stryves to com to one end of bliss: But that is right 4 good which a man obtayning, no further may desyre, which is of all the greatest good, & in it self contaynes them all, of which if any want, it can not be the moste, for outwardly were left somthing to be wisht. Playne then it is, that state of all 8 good thinges perfect in his gathering, is onely blisse. This, as we sayde, by diuers path all mortall men indeuors gett. For nature hath ingraft in mens mynd desyre of truest good, but strayeng errorr to falshode doth seduce vs. Among 12 whom som, beleeking hit greatest good nothing to want, stryve

Nature has engrafted in our minds the desire for true good, but error seduces us to false.

¹ The Queen appears to have read *fructibus* for *fruticibus*.

² In the Latin we find *apes* (bees) not flies.

³ The Latin word is *malus* (bad).

⁴ The next two lines are missing. Chaucer has: "the sterres shynen more agreably when the wynde Nothus letith his ploungy blastes."

⁵ Inexact translation: "*et uelut in augustam suae mentis sedem recepta sic coepit.*" Chaucer has: "and with drow hir ryzt as it were in to the streite sete of hir thouzt."

METRUM I.

<i>Qui serere ingenuum uolet agrum,</i>	<i>Desinit imbriferos dare sonos.</i>	8
<i>Liberat arua prius fruticibus,</i>	<i>Lucifer ut tenebras pepulerit,</i>	
<i>Falce rubos filicemque resecat,</i>	<i>Pulchra dies roseos agit equos.</i>	
<i>Vt noua fruge grauis Ceres eat.</i>	<i>Tu quoque falsa tuens bona prius</i>	
<i>Dulcior est apium mage labor,</i>	<i>Incipe colla iugo retrahere.</i>	12
<i>Si malus ora prius sapor edat.</i>	<i>Vera dehinc animum subierint.</i>	
<i>Gratius astra nitent ubi notus</i>		

to be rych : som, supposing honour best, when gotten they haue; seeke of their Citizens honour. Others ther be that
 16 settels greatest good in hyst powre. such will or raigne themselves, or stryve to cleaue to such as doo. But they that suppose honour greatest good, they eyther *with* warre or peaces worth hast to inlarge a glorious name. But many
 20 good men measure the frute of good *with* joy & mirth, and they think it happyest to wallow in delytes. Then be to, that enterchange ech end & care *with* other, as they that riches & delyte¹ for powres sake desyre, the other powre for
 24 monnyes sake or glory doo desyre. In these & such lyke humayne actes or desyres, intent abydes, as Nobilitie & popular fame they seeme to get som show. wyfe & children for plesure sake desyre, but partaking² of of³ frendes (that
 28 holyst is) not reeken by fortune nor⁴ force, The rest eyther for powres sake or delyte be taken. It is playne that bodyes good to hyer thinges be referd, whose strength & bygnes it is that makes their woork commended. Beauty & agilitie⁵
 32 their fame, hath their delyte,⁶ to whom only bliss they ad, for that that ech man thinkes aboute the rest exceede, that greatest good he thinks. And greatest we suppose⁷ blisse to be, *which* makes men think blessedst thing, that ech
 36 man aboute the rest couetes. Before thyn eyes thou hast the forme sett out of mans felicitie, Riches, honour, powre, glory, and delyte, *which* last only the Epicure considering, hit followes that the greatest good he thought, for that delyte
 40 bringes all delytefull thing to mynde. But let me retourn to mans study, whose mynde albeit *with* blynded memory, yet seekes the greatest good, but as dronken man knowes not the path to bring him home. Doo they seeme to err that
 44 nothing to neede desyres? for that nought can so well obtayne happynes as flowing state of all good thinges, not needing others, contented *with* it self. Be they deceauid that hit supposith best, that worthiest is of Reuerente respecte?

Various definitions of true happiness; some think to find it in honour and power.

Others in the joys of family life.

Defence of the common definition of happiness against that of Epicurus and the Cynics.

¹ The Latin text has: "they that desire riches for power and delight's sake."

² This word is not found in the original.

³ Sic.

⁴ The Latin word is *sed* (but).

⁵ Here the translation of "*salubritas voluptatem*" is wanting.

⁶ These words from "*agilitie*" seem to be a repetition in the original.

⁷ The Latin text has *definivimus*.

There are many
different roads
which lead to
true happiness,
but they all con-
verge in one
goal, goodness!

No sure, nether is that vyle to be despise that the care of 48
ech mans labour couettes to gett. Is not force to be nombred
among good thinges? What then, is that weake and to
be estemid feeble, that of all other thinges exceedes? Is not
honour to be regarded? It can not be denyed, but that that 52
is most worth, ought be most honord. For carefull &
sorowfull, blisse we can not call, nor subiecte to care & woe
we may not saye, when in lest thinges that is desyrd, that
most delytes haue & enioye. And these be those which 56
men wold obtayne, & for their cause desyre ryches, dignitie,
Raynes, glory, & delytes. for that by these they beleue
they may gett ynough, honour, powre, glory, and Joye. Good
it is therfore that men by so many ways doo seeke; In which, 60
what force of nature ther is, is¹ showed, that tho dyuers &
sondry opinyons, yet in looving goodnes end, they all consent."

II. MYTER.

The power of
nature is
stronger than
that of education
and custom.

How many raines of Causis gideth
nature powreful, by wiche the great
World with Lawes provident kepes
and tijnge, Strains with vnlosing 4
Knot eche thing,² wel pleases with shirillest
note expres with drawing strings.
Thogh Apricke Lionnes faire
giues beare and takes giuen food with paw³ 8
And Cruel kipar feares the wonted stripes that bare:
If bloud haue ons dyed ther Looke,⁴
Ther courage retournes to formar state
And with rorings lowde them selues remembring, 12

The Lion is given
as one example.

¹ Translation of *facile* left out.

² Ties single things together with an insoluble knot.

³ The text has "feed from the hand."

⁴ *horrida* is missed. Chaucer has: "yif þat hir horrible mouþes ben biblesd."

METRUM II.

Quantas rerum flectat habenas
Natura potens, quibus immensum
Legibus orbem prouida seruet,
Stringatque, ligans inresoluto 4
Singula nexu, placet arguto
Fidibus lentis promere cantu.

Quamuis poeni pulchra leones
Vincula gestent, manibusque datas 8
Capient escas, metuantque truce
Soliti uerbera ferre magistrum;
Si cruor horrida tinxerit ora,
Resides olim redeunt animi, 12

- Slacks from tied knotz ther necks ;
 And furius first with Cruel tothe
 On kipar raging wrathe bestowes.
 The Chatting bird that sings on hiest bow,
 16 In holow den Shut is she :
 to this thogh Cups with hony lined
 And largest food with tendar loue
 begiling Care of man bestowes, 20
 If yet skipping on the Eues¹
 Spies pleasing shady wood,
 With fote she treds her skatterd meat,
 in Sorowing seakes the woodz alone,
 And with swit vois the trees resountz.²
 the twig drawn ons with mighty fors
 Bowing plies her top :
 the same if bending hand do slack,
 28 The top vpright doth turne.
 The Son to Hesperius waters falz,
 But by Secret pathe againe
 His Cart turnes to Est. 32
 Eache thing Sekes out his propre Cours
 and do reiois at retourne ther owen :
 Nor ordar giuen to any remains,
 onles he Joinge to end his first
 And so stedyes his holie round.
- The caged bird
 is another, which
 in spite of the
 sweetest food
 given him in a
 cage, desires
 liberty.
- Natural growth,
 if distorted by
 artificial means,
 returns to its
 original form as
 soon as this is
 removed.
- Another instance
 of the power of
 Nature is taken
 from the course
 of the sun.

¹ Most of the texts have *textum* (wicker) not *tectum* (roof).

² Whispers to the woods with a sweet voice.

<i>Fremituque graui meminere sui :</i>		<i>Siluas dulci uoce susurrat.</i>	
<i>Laxant nodis colla solutis</i>		<i>Validis quondam uiribus acta</i>	
<i>Primusque lacer dente cruento</i>		<i>Pronum flectit uirga cacumen :</i>	28
<i>Domitor rabidas imbuat iras.</i>	16	<i>Hanc si curuans dextra remisit,</i>	
<i>Quae canit altis garrula ramis</i>		<i>Recto spectat uertice caelum.</i>	
<i>Ales, caueae clauditur antro :</i>		<i>Cadit hesperias Phœbus in undas,</i>	
<i>Huic licet inlita pocula melle</i>		<i>Sed secreto tramite rursus</i>	32
<i>Largasque dapes dulci studio</i>	20	<i>Curram solitos uertit ad ortus.</i>	
<i>Ludens hominum cura ministret,</i>		<i>Repetunt proprios quaeque recursus</i>	
<i>Si tamen arto saliens texto</i>		<i>Redituque suo singula gaudent :</i>	
<i>Nemorum gratas uiderit umbras,</i>		<i>Nec manet ulli traditus ordo,</i>	36
<i>Sparsas pedibus proterit escas,</i>	24	<i>Nisi quod fini iunxerit ortum,</i>	
<i>Siluas tantum maesta requirit,</i>		<i>Stabilemque sui fecerit orbem.</i>	

III. PROSE.

More convincing proofs that riches do not possess the power of conferring happiness.

Philosophy asks Boethius, if, when he was so rich, he did not find many causes of unhappiness.

Riches must be unsatisfactory because their possessor may, at any moment, be deprived of them.

"You also o erthly wightes, though by single figure doo dreame of your own begynning, & that true end of blissednes perceauē, tho with no playne yet with som thought, vnderstand. And thither brings you a naturall instinct to 4 true goodnes, and increasing errorr leades yo^a from the same. Consider therfore, whither men can obtayne their end desyrd, by those meanes that men suppose gettes happynes. For if eyther monny, honors, or such lyke can bring such thinges to 8 whom nothing is lacking of, best, let vs then confesse that som men may be happy by their obteyning. For if neyther they can doo that they promise & wantes greatest good, is it not euidēt that they haue but a false show of blissidnes? 12 First therfore let me ask thē, that a little afore aboundedst in ryches, Among thy flowing heaps, did not conceyte of conceauid iniury amase thy mynde?" "I can not remember," quoth I, "that euer my mynde was so free but somewhat 16 greuid it." "Was it not because that was a waye that thou woldest not forgo, or was with thē that thou caredst not for?" I answerd, "so it is." "Then thou desyredst the ones presence, and the others want?" I confesse. "Does any man 20 neede than," quoth she, "that euery man wantes & needes? 1 He that lackes is not wholly content.² No, sure. When thou hadst welth ynough, hadst thou not this want?" "What els?" said I. "Then Riches can not make a man lack nothing, nor 24 yet content himself. And this is that promise they seemed. This I suppose ought most be considered, that monny of his own nature hath nothing that he can not be spoyled of that possesses it." I confesse it. "Why shouldst thou not con- 28 fesse yt. Whan a mightyer takes it away from the vnwilling. Whence come these Courtes complayntes?³ but that coyne is taken away from the losers by force or guyle?⁴ He shall haue neede therfore of outward help by which his monny he 32 may keepe. Who can this deny?⁵ He should not neede such help that possest of monny lose he wold not. This is doutles.⁶ The matter is fallen otherwise now, for such

¹ Translation of "*Eget, inquam*," left out.

² "Suffisith not himself" struck out.

³ Actions at law.

⁴ "*Ita est, inquam*" left out.

⁵ *Inquam* left out.

⁶ *Inquam* left out.

36 riches as were thought sufficient of them selves, are needy of
 others ayde. But what is the way to dryve away lack from
 ryches? for rych men can they not honger, Can they not
 thirst, nor can not somtyme the cold wynter hurt the
 40 lymmes of the rich man? But yo^u will say, they haue
 ynough, thurst & colde to dryue away. But by this
 meanes yo^u may saye the lack of rich men may be comforted,
 neuer take away. For if she euer gape & serch for som
 44 thing els, tho fild with ryches ynough, it must be that ther
 somthing remaynes that it should be filld withall. I neede
 not tell you that Nature with lest, & Auarice with nothing
 is contented. Wherefore if nether Riches can take away their
 48 lack, & they make their own neede, why should we think
 them sufficient?

The greatest
 amount of wealth
 is insufficient to
 insure happiness.

III. MYTER.

Thogh riche man with flowing golden golfe

Couetous hepes not recheis that Suffice

His neck adornes with gemes of Reddis Sea

With hundred oxe the fruitful fildz doth til : 4

Yet Eating Care leues not him quicke,

Nor ded the fliting good accompagnies.

Riches do not
 ward off cares
 and do not follow
 us after death.

IV. PROSE.

“ But thou wilt say dignities makes honorable, reuerenced
 to whom they hap. Haue the[n] dignities this force? that
 they can ingraff in vsers myndes vertue, & expulse vice. Nay,
 4 they are wont, not to chace iniquitie but to adorn it; so as
 we disdayne¹ somtyme that they should hap to wickedst
 men: wherefore Catullus, tho Nonius sate as Curule, calld
 him Lump of flesh. Dost thou see how great a shame² som-
 8 tyme dignity receuith? Which indignitie should not be so
 euident, if honour should not show it. You also, could you

Arguments to
 prove that also it
 is not in the
 nature of high
 dignities to con-
 fer happiness.

¹ “disdayne” transl. of *indignemur*.

² Transl. of *malis* is left out.

METRUM III.

*Quamuis fluente diues auri gurgite
 Non expleturas cogat auaras opes,
 Oneretque bacis colla rubri litoris,*

Q. ELIZ.

*Euraque centeno scindat opima boue : 4
 Nec cura mordax deserit superstitem,
 Defunctumque leues non comitantur opes.*

E

The holders of high offices are not on that account reverenced, if they themselves are unworthy.

Wicked men bring the dignities with which they are invested into contempt.

The changes which time works in the nature of an office and the estimation in which it is held.

haue bene brought by so many perils to accompany Decoratus in office, when in him you sawe a mynde of a wicked Ruffin,¹ and slanderer tongue? For we can not for honors sake iudge 12 them worthy Reuerence whom we suppose vnworthy of their dignities. But if thou sawest a wyse man, couldst thou not² think him wourthy of reuerence euin for that wisdom he enioyes? Yes surely, for ther is a peculier dignitie for 16 vertue, which alltogether³ is bestowde on them to whom she haps. Which because they cannot euer haue popular honors, they may not enioy the beauty of their worth: wherin this is to be noted, that if it⁴ be the lesse worth, that it⁴ is 20 dispised of many, when they can not make them reuerenced, thorow the contempt that many makes it,⁵ Then honour makes many wicked; but yet not without punishment; for wicked men giues this good⁶ turn to dignitie, that they spot 24 them with their own infection. And that thou mayst know that true honour can not hap by these shaded dignities, gather it this: Yf a man haue oft tymes bene Consul, & fortune to com to barbarous Nations, shall there honour make him be 28 esteemd? Yf this be a naturall gyft to all dignities, whither euer they go, they should vse the self office, As the fyre in ech Country neuer leaues to burne. But because not their own force but false humayne opinion hath bred it, straight 32 they vanish, when to them they com that esteemes not such dignities. but thus much for foren Nations. Among them that made them, doo they euer last? The Prefectures office was once a greate powre, now a vayne name, and a combersom 36 waight of Senators Censure.⁷ He was wont be greate that cared for the peeples prouisions. No[w], what baser than that office? For as a little afore I said, That it had nothing in it self of his own proper valure, that takes or loses luster 40

¹ Transl. of Latin *scurrae*, jester.

² The negation should come before "worthy" instead of before "think," and therefore the answer should be "no" and not "yes."

³ Transl. of *protinus*, quick.

⁴ "It" incorrect in both places, should be "he."
⁵ Incorrect translation of: *quos pluribus ostentat despectiores potius improbus dignitas facit*. Chaucer has: "than maketh dignities shrewes more dispised than preised."

⁶ Here, "*parum vicem reddere*" is badly translated by "good turn:" it should be "like with like."

⁷ *census* means here office. Chaucer has: "and the rente of the senatorie a gret charge."

by the vsers opinion. Yf then honors can not make men reuerenced, which are despisd by wicked mens infection, if by change of tyme they leave to be famous, yf by vulgar
44 opinion despyd, what beauty haue they in them selves, or can giue others ?

IV. MYTER.

*Thogh the proude man with Tirivs shelles¹
be dekt, and shining stone,
hated yet of all liued Nero
for Cruel Lust.*

Nero is taken as an example of the preceding argument.

4

*But ons Thogh wicked he gaue
Vnmete Curules to reuerent futhers.*

*Who yet happy thoght them
Whom wicketz Sort esteemed ?*

8

V. PROSE.

“ But kingdomes & kinges familieerities, can they not make a man happy ?² What els ? yf their felicitie euer last. But full be old examples & of present age, that kinges haue
4 changed with misery their lott. O noble powres, which is not able to keepe them selves. Yf this Raigne of kinges be autour of felicytie, shall it not bring misery in part that lackes, and so diminish Luck ? For the mens dominions
8 stretch furr, yet more peeple ther must needes be, vnacquaynted with kinges Raigne. For wher the making felicitie endith, there skanted is the force, & wretched makes. Thus must it needes follow that greatest portion of myserye kinges haue.
12 The tyrant that proued the danger of his Lot, dissembled³ his Raignes feare by sword hanging on his head. What then is powre ? that can not chace bittes of Care, nor shun the stinges of feare ? Will they haue to lyue secure, but may not, and

Of the vicissitudes and dangers of monarchy and of friendship with great men.

Of the first of which Damocles is given as an example.

¹ *ostro* means “purple” and not “shells.”

² The Latin word is *potentem*, powerful.

³ Latin text *simulavit*, simulate.

METRUM IV.

*Quamuis se tyrio superbus ostro
Comeret et niueis lapillis,
Inuisus tamen omnibus uigebat
Luxuriæ Nero sacuientis.*

4

*Sed quondam dabat improbus uerendis
Patribus indcores curules.
Quis illos igitur putet beatos
Quos miseri tribuunt honores ?*

8

Of the second,
Seneca and
Papinian.

A warning
against self-in-
terested friends.

yet boast of their force?¹ Dost thou suppose him mighty, 16
whom thou seest can not what he wold, performe; dost thou
think him strong that fills his sydes with garde[s], that whom
he affrightes, himself doth feare? who, that he may seeme
mighty, throwes himself to the handes of slaues? What 20
shall I speake of *kinges* fauorites, when the kingdoms² them-
sellves I haue shewde full of such weaknes? whom oftymes
kinges force hath preseruid, som tymes opprest? Nero
compeld Senecke his familiar & tutour to chose his own 24
death. Antony threw to soldioures glaiues Papinian, long in
Courte, of Credit. And both wold willingly giue vp their
autoritie. Senecke offerd Nero all his goodes, & straue to
return to his own ease. But while the waight it self thrust 28
them downe, nether that he wold obtayned. What is this
autoritie then? which the hauers feare, such as when thou
woldst haue, art not safe, & seekest putt of, canst not shun?
Shall thy frendes be helpers, whom not vertue but fortune 32
gat the? But whom felicitie made a frend, misery makes an
ennemy. What plague is there more of strength to harme,³
than a familiar ennemy?

V. MYTER.

The attainment
of great political
power is unde-
sirable.

*He that Sekes mighty be,
Cruel⁴ myndz must tame,
Nor won with lust his neck
filthy⁵ raynes subdue. 4
Thogh India Soyle far of
At thy Lawes do shake,
And uttermost island⁶
serve the to, 8*

¹ *Atqui uellent ipsi uixisse securi, sed ne quæcant: dehinc de potestate gloriantur.* Badly translated: no question.

² Literal translation of *regna*; kings are meant.

³ "harme" interlined by the Queen for "hurt" struck out.

⁴ *ferox* here translated cruel; means also proud, which is more appropriate.

⁵ Vile would have been a better transl. of *foedis* than filthy.

⁶ In the Latin text we have "*ultima Thyle*."

METRUM V.

*Qui se uolet esse potentem,
Animos domet ille feroces
Nec uicta libidine colla
Foedis summittat habenis.*

*Etenim licet indica longe
Tellus tua iura tremescat
Et seruiat ultima Thyle,*

*Yet is hit not thy powre
hiden Cares Expel,
Nor wretched mones
Expulse thou Canst not*

12

VI. PROSE.

"But glory how begyling, how fowle is she? Wherefore the Tragik poet wrongfully exclaymes not: O Glory, glory, on thousandes of men nought worth, a greate name thou haste
4 bestowed. For many haue lost¹ greate renoune through vulgar false opinion, than *which* what can be worsse? for they that falsely be praised,² needes must they blush at their own laude.³ Which if hit⁴ may be got by desart, what may they
8 allow the conscience of a wise man, who mesurith not his good by popular fame, but Conscience trowth? And if to stretch fur mens fame, seeme best, it followes then, to skant the same is worst. But since, as I haue afore tolde, it must
12 nedes be that many Nations ther ar⁵ to whom the fame of one man could neuer com, It followes then, that whom yo[u] thought most glorious, in the next climate of the earth seemes vnspoken of. Among all this I suppose not popular fauour
16 woorthy of memoriall, whom neyther Judgement bred,⁶ nor stedly lastes. But now how wayne, how slippery⁷ is noble name. Who sees it not? *which* if to honour yoⁿ refer, an other man makes it. For nobilitie seemes to be a prayse
20 proceeding of parentes desart. And if the speche therof make it knowen, they must be noble that be spoken of. Wherefore if thyne own thou haue not, an other mans lawde shall neuer make the famous. And if ther be any good thing in nobilitie,
24 this I think it only, that it breedes the hauers a constraynte, that they may not degenerate from their auncestors vertue.

Of the vanity of
glory and of a
noble name.

The limits of
fame are ex-
tremely circum-
scribed.

The only advantage of nobility is, that it sometimes inspires its possessors with the wish to emulate the glory of their ancestors.

¹ Latin *abstulerunt* means "obtained" not "lost."

² "be praised" interlined by the Queen for "betrayes" struck out.

³ "laude" in the Queen's hand, over "prayses" struck out.

⁴ "hit" in the Queen's hand for "they" struck out.

⁵ "ar" in the Queen's hand.

⁶ Bad transl. of "*iudicio provenit*."

⁷ "slippery" here translates *futile*, which means contemptible.

*Tamen atras pellere curas,
Miserasque fugare querelas
Non posse potentia non est.*

VI. MYTER.

All men are
children of God,
and therefore
equal in birth,
and all of noble
descent.

*Al humain kind on erthe
from like begininge Comes :
One father is of all,
One Only al doth gide. 4
He gaue to Son the beames
and hornes on mone bestowed,
He men to erthe did giue
and Signes to heauen : 8
He closed in Limmes Our Soules
fetched from hiest Seat.
A noble Sede therfor broght furth
all mortal folke. 12
What Crake you of your stock
Or forfathers Old ?
If your first spring and Auther
God you view, 16
No man bastard be,
Vnles with vice the worst he fede
And Leueth so his birthe.*

But the wicked
may lose their
birthright by
vice.

VII. PROSE.

Bodily enjoy-
ments, even mar-
riage and chil-
dren, often entail
painful conse-
quences.

“ But what should I speake of the bodye's pleasure, whose
greedie desyres be full of wo, and sacietie of repentance?
What diseases, how intollerable paynes is wont as frute of
wickednes, hap to the enioyers body. What pleasure soeuer 4
their motions haue, I know not. But who will remember his
own delites, shall vnderstand what wofull end those pleasures
haue; which if they could yeld men happy, ther is no
cause why beastes should not be lyke, whose wholle delite 8

METRUM VI.

*Omne hominum genus in terris simili surgit ab ortu :
Vnus enim rerum pater est, unus cuncta ministrat.
Ille dedit Phoebo radios, dedit et cornua lunae,
Ille homines etiam terris dedit ut sidera caelo : 4
Hic clausit membris animos celsa sede petitos.
Mortales igitur cunctos edit nobile germen.
Quid genus et proavos strepitis ? si primordia uestra
Auctoremque deum spectes, nullus degener extat, 8
Ni uitiis pciora fouens proprium deserat ortum.*

hyes to satisfy their lust. Most laudable shuld be delite of wyfe & childe, but I know not how somtyme against nature it haps that children haue tormented them, whose state how
 12 wearing it is, I neede not now tell thè, but knowst it well ynough, and nedest not now wayle it.¹ Which makes me allow Euripides opinion, who said, he was happy in mishap that lackt ofspring.

Which coincides with the opinion of Euripides, who said that the childless man was the most fortunate.

VII. MYTER.

*Al deligh[t] hathe this with hit,
 With stinge in Joyars hit
 Like to the winged flies,
 Whan hony thé haue made
 Away thé go and with stikking
 Bite,² the stinged hartes strikes.*

The same argument as regards bodily enjoyments, with a parable of the bee.

4

VIII. PROSE.

“Doubte then ther is none, but that these to blesse, be crooked steps, nor thither can any man bring, whither³ they promise leade him. How wrapt they be in euills,
 4 shortly I can shew yo^u. For what, wilt thou snatch monny? Thou must take it from the hauer. Woldst thou shyne with dignities? Thou wilt pray the giuer; & thou that desyrst to aduance others in honour, with lowlynes of request, art dasht.
 8 Dost thou desyre powre? to subjectes ambusshes thou shalt lye in danger. Dost thou seeke glory? Thou leauest to be sure, that art drawn by so sharp wayes. Pleasurable lyfe dost thou desyre? But who wold not despise & throwe away
 12 the bodyes bondage so frayle & vile? But now, such as cares for bodyes strength, on how frayle & meane a possession doo they trust! Can yo^u in force excede the Elephantes

Recapitulation of the arguments against the value of riches, of dignities, of pleasures, of power, and of beauty.

¹ because thou hast never experienced it, nor hast any anxiety about it now.

² “Bite” written first “bight.” “Thé” refers to *voluptas*.

³ “Whither” interlined by the Queen.

METRUM VII.

*Habet omnis hoc uoluptas,
 Stimulis agit fruentes,
 Apiumque par uolantum,*

*Vbi grata mella fudit,
 Fugit et nimis tenaci
 Ferit icta corda morsu.*

4

Quotation from
Aristotle in sup-
port of the argu-
ment with regard
to beauty.

waight, or bulls strength? Shall yo^a forego the Tigres
swiftnes? Looke thou on heauens compasse, stabilitie and 16
speede, & leave to wonder at that is base. A marveil¹ in
reason it were that Skye it selfe were better than he by whom
it is guided.² Whose forme is so much the fayrer as it is
caryed with soudain³ & speedy change of Springes floures? 20
Yf, as Aristotle sayes, men could vse Linxes⁴ eyes, to peirce
throw that they sawe, wold they not whan bowells all were
seene, suppose that that fayre body whose covering Alcibiades
spake of,⁵ should fowlest seeme? Wherefore not thy nature 24
but weaknes of vewars sight makes thè seeme fayre. Esteeme
how much yo^a will of bodyes goodes, when this yo^a knowe,
whatso yo^a wonder, a fyre of a Tercian may dissolue. Of
which all, this in somme⁶ yo^a may gather, that these which 28
neyther can performe that they promise be good, nor when
they are alltogether can be perfecte, These nether can add
strength to bliss,⁷ nor make them blest that haue them.

VIII. MYTER.

People often
take the wrong
path to happi-
ness.

O in how begiling⁸ pathe
men Ignorance Leades.
Seake not the Golde in griny tre
nor Louke for precious stone on Grape, 4
Hide not on hily tops your baites,
Your dische with fische to jil ;
And gotes if thou wylt take,
The Tyrrhene Sea not Serche.⁹ 8

¹ "Marveil" interlined by the Queen over "wonder" struck out.

² The meaning of the Latin text is: "The heavens themselves are not so much to be admired on account of their external glories, as on account of the high intelligence by which they are governed."

³ "Soudain" interlined by the Queen.

⁴ The text has: "*Lyncceus*," the demi-god.

⁵ Not "Alcibiades spake of," but his beauty is used as example.

⁶ "Some," sum.

⁷ The text has here: "*quasi quidem calles*."

⁸ The text is: "*miseros*."

⁹ The original uses here four times the indicative, instead of the imperative.

METRUM VIII.

<i>Eheu quae miseros tramite devios</i>	<i>Non altis laqueos montibus abditis,</i>	
<i>Abducit ignorantia.</i>	<i>Vt pisce ditetis dapes,</i>	
<i>Non aurum in uiridi quaeritis arbore</i>	<i>Nec nobis capreas si libeat sequi,</i>	
<i>Nec uile gemmas carpitis,</i>	<i>Tyrrhena captatis uada.</i>	8

For hid in the waues man knoes the Waters streame,¹

And what fiersist² riuer haue whittist pearle

Or wher the Reddys rubies³

And shores also fild most with smallist⁴ fische 12

Or haue most porpos⁵ skales.

But hiden for they know not

The Good thé Seake,

Blindid Ignorant must thé bide, 16

to cerche byonde the Northen Pole,

Drowned in the erthe thé rake.⁶

What best shall I for dullardz make?⁷

Euen this that whan with Carke the falz haue got, 20

Truist than shalt knowe

the best.

The right one
may be found in
many simple
pleasures.

IX. PROSE.

“Hitherto hit sufficeth to shewe the forme of gileful felicitie, wiche if you Clirely beholde, the ordar than must be to shewe you the true.” “Yea I se,” quoth I, “that ynough suffiseth not riches, nor Power kingdomes, nor honor dignities, nor glory the prising, nor Joy the pleasure.” “Hast thou gathered the cause of this?” “Methinkes I see hit as by a rife slendarly,⁸ but do desire plainliar of thè to knowe hit.” 8 “Ready is the reason. Whan that wiche vnmixt and by nature vnparted is, that humaine error partz, and from the true and right to falz and wanting brings.⁹ Dost thou suppose that

Philosophy reiterates in the following sentence all that has been said against false happiness.

¹ The text has : *recessus*.

² The Queen has mistaken *feracior* (fruitful) for *ferocior*.

³ The text says “red purple.”

⁴ The text has : “*tener piscis*.”

⁵ The text has : *echinis* (sea urchin).

⁶ Difficult of comprehension. The sense of the original is : That people seek in the earth what is to be found beyond the stars. *Polum* here only means heavens.

⁷ Transl. of next line “*Opes honores ambient*,” omitted.

⁸ Chaucer has : “I se hem ryȝt as þouȝ it were prouȝ a litel clifte.”

⁹ This “Prose” is in the Queen’s hand up to this point.

Ipsos quin etiam fluctibus abditos
Norunt recessus aequoris,
Quae gemmis niueis unda feracior
Vcl quae rubentis purpuræ, 12
Nec non quae tenero pisce vel asperis
Praestent echinis litora.
Sed quonam lateat quod cupiunt bonum,

Nescire cacci sustinent, 16
Et quod stelliferum trans abiit polum,
Tellure demersi pctunt.
Quid dignum stolidis mentibus inprecet?
Opes honores ambient, 20
Et cum falsa graui mole parauerint,
Tum uera cognoscent bona.

True happiness
is single and in-
divisible.

People imagine
however that
they can div de
it and possess
themselves of a
single part.

Therefore they
gain neither one
part nor the
whole.

nothing he wantes that powre needes?" "I think not so."
"Truly thou hast sayde, for if ought be that is of weakist 12
worth, must needly neede *some* others help." "So it is," said I.
"Therfor the one & self same is nature of sufficiency & powre."
"So it seemes." "But that ther is such thing, dost thou think
it to be despised or wourthy all regarde?" "This is not to be 16
doubted."¹ "Let vs ad to this sufficiency, powre, reuerence,
that these three we may Judge one." "Let it be, for trouth
we wyll confesse." "Dost thou think this any obscure matter
orig noble, or of more show than any other dignitie? But con- 20
sider lest it be graunted that that needes not, is most of
powre, & worthyest most honour, yet wanting estimation,
which to it self it can not giue, And therfore may seeme in *some*
parte to be lesse wourth. We can not but graunte that this is 24
most reuerenced.² Then it followes, that we confesse a show
of glory doth nothing differ from the other three." "Yt
followes," *quoth* I. "Tham that that needes none other, that
doth all of his own strength, that is beautifulst & most 28
reuerenced: Is it not playne, that so is most pleasing to? I
can not imagine,³ how to such a man any sorow can happen,
wherfore necessarily it must be confest, that he is full of Joye,
if the forenamed remayne. And by all this it needfully 32
follows, that theffecte of sufficiency, powre, honour, Reuerence,
plesure, be diuers names, in substance nothing differs.⁴ That
that is then one & symple by nature, humayn synne dis-
persith; And in seeking to obtayne such thing as wantith 36
partes, myndith the same to gett, And so nether gettes that
portion that is none, nor that partie that desyres none." "How
may this be so?" *quoth* I. "He that seekith riches by shun-
ning penury,⁵ nothing carith for powre, he chosith rather to 40
be meane & base, & withdrawes him from many naturall
deytes, lest he lose the monny that he gat. But that waye,
he hath not ynough, who leues to haue, & greenes in woe,
whom neerenes ouerthrowes⁶ & obscurenes hydes. He that 44
only desyres to be able,⁷ he throwes away riches, despisith

¹ *Inquam* left out.

³ *Inquam* left out.

⁵ *Inquit* left out.

⁷ The Queen has misunderstood *posse*: it means here power.

² *Inquam* left out.

⁴ Here is missing the transl. of: "*Necesse est, inquam.*"

⁶ Incorrect transl. of "*vilitas abicit.*"

plesures, nought esteems honour nor glory that powre wantith. Happiness is not
but how many thinges these men lackes, thou seest. Somtyme complete with-
out the whole.

- 48 he lackes that necessary is, so as his want doth byte him, &
whan he can not throwe of this, that, that most he sought,
hability he wantes.¹ Thus may we reason of honour, glory,
& plesure. For if all these thinges weare ioyned together,²
52 yf any one³ were had without the rest, he can not gett that
he requires." "What then?" quoth I. "Yf any man all this
can gett, shall he haue the greatest felicitie, shall he fynde her
in these that we haue shewed yo", promise more than they
56 giue?" "Not so," quoth I. "In such thinges as ech man
desyres to excell in, the true blesse is neuer to be found."⁴
"I confesse it," quoth I, "Than this nothing can be true."
"Thou hast," quoth she, "heere a forme of false felicitie &
60 the cause. Turn thy selfe now to the contrary syde of the A dissertation on
mynde,⁵ for ther shal thou see strait way the true that I false felicity.
promysd." "This euin to a blinde man is playne," quoth I,
"and to a litle afore thou showedst, In opening the faulse cause.
64 For els I am deceaued, that is the true & parfet felicitie that
makith man content, mighty, reuerenced, honord, & pleasant.
And that thou mayst know, I haue inwardly lookt which of
all these might trulyest all excede. This I confesse to be true
68 bliss, that is without a doubte." "O scholler myne, happy art
thou for this opinion, yf thou wilt ad one thing withall."
"Whats that?" quoth I. "Dost thou think that ought in
mortall & fleeting thinges can make such a state?" "No,"
72 quoth I, "That thou hast showde sufficiently, as nothing more
doth neede. For these thinges as pictures of true good, seeme
to giue som imperfet good to mortall men; but the true &
perfet, bring they can not.⁶ Because thou knowest now, what
76 be the true good, & what belyeth the true blisse, now it
followith, that thou mayst knowe whence thou mayst ask the

¹ Bad translation of "*potens esse desistat*." Chaucer has: "he forleteþ to ben my3ty."
² In the text is: "*idem quod cetera sit*," "the same as the others."

³ Transl. of *horum* (of these) omitted.

⁴ In *his igitur quae singula quaedam expetendorum praestare creduntur, beatitudo nullo modo uestiganda est*. Badly translated. Chaucer has: "ne sholden men nat by no weye seken blysfulnesse in swiche þinges as men wenen þat þei ne mowe 3euen but o þing senglely of all þat men seken."

⁵ A better translation would have been "Turn thy mind's eye to the other side."

⁶ "*Assentior inquam*" left out.

Appeal for
Divine aid to
help us to the
discovery of true
happiness.

true." "That is hit," quoth I, "I haue long lookt for. But as Plato in his Timee wills,¹ that we should ask for divine help in meanest maters, what now thinkest thou to be don, 80 wherby we may merite to fynde the seate of greatest good?" "We must call," quoth I, "to the father of all, who leaving out, no good foundation is neuer layde." "Rightly," said she, And thus began to sing :

84

IX. MYTER.

Praise of the
Creator accord-
ing to Platonic
ideas.

*O thou in Lasting sort the world that rulest,
Of erthe and heauen the framar ! who time from first
Bidst go, and stable stedy all elz dost while,
Whom outward Causis forst not to forme
The worke of sliding substance, but ² shape
of Greatest good that envy wantz, thou al
by hiest sample gides : the fairest thou,
The goodlist world that mindst, and of like mold hit made,³ 8
bidding the perfaictz the Complete partz performe.*

Setting forth of
the order in
the created
universe.

*In number thou Elementz ties, as ryming Cold
to melting flames be ioingned : Lest purest fire faile⁴
Or waights to drowned Land befall.⁵
Thou binding the Soules spirite that moues
Al that Concernes the triple nature*

4

12

¹ *Inquit* left out.

² *insita* (innate) left out.

³ Chaucer has : "formedest þis worlde to þe likkenesse semblable of þat faire worlde in þi þouȝt."

⁴ Latin *euolet* (fly up). Chaucer has "fleye heye."

⁵ Chaucer has : "ne þat þe heuynesse ne drawe nat adoun ouer lowe þe erpes þat ben plounged in þe wates."

METRUM IX.

*O qui perpetua mundum ratione gubernas,
Terrarum caelique sator, qui tempus ab aeuo
Ire iubes, stabilisque manens das cuncta moueri,
Quem non externae pepulerunt fingere causae,
Materiae fluitantis opus, uerum insita summi
Forma boni liuore carens, tu cuncta superno
Ducis ab exemplo : pulchrum pulcherrimus ipse
Mundum mente gerens similique in imagine formans,
Perfectasque iubens perfectum absolvere partes.
Tu numeris elementa ligas, ut frigora flammis
Arida conueniant liquidis ; ne purior ignis
Euolet aut mersas deducant pondra terras.
Tu triplicis mediam naturae cuncta mouentem*

4

8

12

and dost deuide them into agrying limmes.

Who Cut in Circles two the motion,

And brething to her selfe retournes

The dipe mind bisetz and alike heauin rules.

Thou with like Cause the Soules Consernes

And Liues that meanar be to swiftist wains

Thou fitting hiest Spirites

In heauen and erthe dost sowe,

Whom with a gentil Law to thè retourned

thou makest be broght to fire from whence it came.

Graunt that the mynd, O father ! Oline to thy hiest Seat,¹

And On thy vew the clirest Sigh[t] may Set.

Away Cast erthely Cloude and Waight of this mold

do thou with lustar then them Grace :

Thou art the Cleare and quiet rest for best folke,

Thè to admire is first last helpe Gide

Pathe and stedy Last.

16 The same order
may be observed
in the laws by
which the human
kind is governed.

20

24

28 An invocation
to the Creator.

X. PROSE.

“For that now thou hast seene the forme of imperfett, & true good, Now I think to shew thè by what the perfection of this felicitie is made. In which first this I think to be 4 inqayrd of, whither any such good ther be, as thou hast defynd a lyttle afore, among natures woorkes, leste a vayne imagination of thought deceaue us wyde from the truthe of that we talke of. And to proue it so, It can not be denyed

If we admit the
existence of im-
perfection, we
must also neces-
sarily admit that
of perfection,
which is God.

¹ Transl. of “*Da fontem lustrare boni*” left out.

Conectens animam per consona membra resoluïs.

Quæ cum secta duos motum glomerauit in orbes,

In semet reditura meat, mentemque profundam

Circuit, et simili conuertit imagine cælum.

Tu causis animas paribus vitasque minores

Prouebis, et leuibus sublimes curribus aptans

In cælum terramque seris quas lege benigna

Ad te conuersas reduci facis igne reuerti.

Da pater augustam menti conscendere sedem,

Da fontem lustrare boni, da luce reperta

In te conspicuos animi defigere visus.

Dissice terrenæ nebulas et pondera molis,

Atque tuo splendore mica : tu namque serenum

Tu requies tranquilla piis, te cernere finis

Principium uector dux semita terminus idem.

16

20

24

28

In God, goodness
is one and the
same with his
substance.

The highest con-
ception of good
is also the high-
est conception of
happiness.

The nearer man
approaches God
the happier must
he be.

that this is the fountayne of all good thinges. For all that 8
we call imperfett, is shewed such by the definition¹ of per-
fection. So haps it, that if in any thing ther be imperfection,
In the self same, somthing must needes be that can be perfett.
For perfection taken away, we can not ymagyne what that is 12
that is imperfect. For Nature tooke not her begynning of
thinges diminished & worne,² but of hole & absolute, &
so cam downe into thes barren & uttermost partes. And
if, as a little before I told yoⁿ, there be imperfect felicitie of a 16
frayle good, It can not be doubted but that ther is a solide
& parfet one." "This is sure, and truly concluded."³ "But
wher this dwellith," quoth she, "In this wise consider. The
common conceite of mens myndes allowes, that God of all 20
thinges the Ruler, is good hit self. For when nothing⁴ can
be imagined better than himself, who can doute that that is
the best, whom nothing can better? For so doth reason shew
that God is⁵ good, that is won to confesse he is the perfect 24
good. For without such he were, the Prince of all thinges he
could not be : for so much the rather doth he possess perfec-
tion, that he was the first & aboue⁶ all : for the perfettest doo
show them selves first afore the lesser sorte. and lest our reason 28
should neuer have end, we must confesse that the greate God
is indued with the wholle & perfett good. And we doo saye
that true blisse consistes in perfection, we must then conclude,
that true felicitie is in the greatest god." "I take it so," 32
quoth I, "nether can any thing gayne say it." "But, I pray
thè," quoth she, "Looke how proouest thou that most holyly &
without spot, that we say God is the full perfection of greatest
good?" "How shall I prooue this," said I? "Presume not to 36
think that the father of all thing[s] haue taken this great good
with which he is fullfild eyther of outward cause or naturall,
in ymagining a diuers substance of him that hath the ob-
taynid felicitie. For if from outward cause thou supposet 40
he has taken, thou mightest than think that better, than he
that gaue. But most worthely we confess that he excellith

¹ The text has *inminutione*, diminution.

² The text has *inconsummatis*, imperfect.

³ Transl. of *inquam* omitted.

⁴ Transl. of *melius* omitted.

⁶ Transl. of *vero* omitted.

⁶ Latin text is: "*prius atque antiquius*."

all. Yf Nature haue done any thing in him, & in a diuers
 44 sorte, when we speake of God the guyder of all thinges, who
 can imagine to haue Joynd all these diuersities? ¹ Last of all,
 that that differs from any thing, that cannot be the same
 that is not hit. Wherefore that is contrary from the greatest
 48 good that can not be hit selfe, which were sacrilege to think
 of God, whom nothing can exceede. For nothing in Nature
 can be better than her begynning. Wherefore that was the first
 of all, in his own substance by a right argument I conclude the
 52 greatest good." "Rightly," quoth I. "But it is graunted that
 the greatest good is blisse." "So it is," quoth I. "Therefore,²
 it needes must be graunted that God is blisse it selfe. Nether
 can the foresaid reasons fayle me,³ & by them I finde the con-
 56 sequence true." "See," quoth she, "whither this be not more
 truly prooued, for that twoo greatest goodes diuers in them
 selves can neuer be. Therfore goodes that differs, One can
 not be that the other is, for none of them can be perfect,
 60 whan in both there lackes. Then that that is not perfecte, is
 playne can not be the greatest good. By no meanes therfore
 can they be greatest good that be dyuers. Wherefore we
 gather that bliss & God be the greatest good, which makes
 64 that the greate Diuinity is the greatest bliss." "Nothing can
 be concluded," quoth I, "nor in it self more true, nor by
 reaason more stable, nor for god wourthyer." "In these causes,⁴
 as Geometricians be wont to doo, demonstrations propounded,
 68 They bring in somthing which they call *πορίσματα*. So will I
 give the somthing as a breefe gathering. For since men be
 blissed by getting of felicitie, & felicitie is Diuinitie, It con-
 cludes, that by getting of Diuinity men be blessed. For
 72 as Just men be made by getting Justice, & wyse men by
 wisdom, So men getting Diuinity, by lyke reason are made
 lykest to God. So euery blessed man, is in a kinde a God, but
 in nature one, in participation many may be. Most fayre
 76 & precious is this, which yoⁿ call your *πόρισμα*, or your
 Collection.⁵ And so much is it the fayrer, that naturall

Nothing can be better than its originator, therefore nothing in Nature can be better than God the creator of it.

Goodness and happiness are one and the same.

Felicity is Divinity, and Divinity is most like to God.

¹ Bad translation of : *Quod si natura quidem inest, sed est ratione diuersum, cum de rerum principe loquamur deo, fingat qui potest ; quis hæc diuersa coniunxerit.*

² Transl. of *inquit* omitted.

³ Transl. of *inquam* omitted.

⁴ Transl. of *inquit* left out.

⁵ The Latin word is *corollarium*. Transl. of *inquam* left out.

Repetition of the
preceding argu-
ments.

All good things
are only parts,
which joined
together make
up happiness

All worldly pos-
sessions are
coveted for the
happiness which
they confer.

reason it self *perswades* yo^w thus to ioyne them." "What of that?" said I. "When blissidnes conteynes many thinges in hit,¹ whither be all the partes of this gatherd in one, as by varietie deuided, conioyned, or is ther som thing els, that fullfills the fulnes of bliss, & to this all the rest is referd." "I wold thes thinges were explaned," *quoth* I, "as by a memoriall." "Dost thou not think blisfulnes good?"² "Yea the greatest," *quoth* I. "This all will graunte.³ for it is the only sufficiency, the only powre, reuerence, beauty, delyte. What tho? all these good thinges, sufficiency, powre, all be but lymes of blissidnes. Be all thinges referd to good as to the Top?" "I know," *quoth* I, "what thou propoundest to seeke, but what thou determynest, to heare I desyre." "Take this division of this sorte. Yf all these were partes of blisse, then should they differ in themselfes. For this is the nature of partes, that deuided they make a hole body, & all these thinges we haue shewed be one, Then they are not partes, or els bliss should seeme to be made of one parte, which can not be." "This doute I not,⁴ but that that remainys I attend. For to the greatest, all the rest of goodes must needes be referd. For therfore sufficiency is desyrd, that good it is supposd, & powre in like manner: so may we gesse of reuerence, honour, & delyte. For the somme of all desyred thing[s] is good. That neyther in hit self nor in his lyke retayns any blisse, that no man ought desyre. And contrary, those that by nature be not good, if they seme to be, as true good be desyrd. So is it, the greatest good, by right ought be beleeu'd, the grownd⁵ work & cause of all desyred. The cause for which we wish ought, that most we desyre, as yf for helthes sake to ryde we desyre, we seeke not more the styrrer of the exercise, than the good effecte of our helth. When than all thinges be desyrd for greatest good, we desyre not those thinges more than good it self. And that we graunt, that all thinges be desyrd to obtayne blisse, So we conclude she is only to be sought: wherby it playnly appeeres that one only is the substance of that is good & blisfull. I see no cause why any man

¹ Transl. of *inquit* omitted.

³ Transl. of *inquit* omitted.

⁵ The Latin word is *cardo*.

² Transl. of *inquit* left out.

⁴ Transl. of *inquam* left out.

should doute heerof. And God we have showed to be the only & alone good.¹ So may we safely conclude that Godes

116 substance is in that good & none other concluded."

X. MYTER.

*Al you togither come that taken be,
Whome begiling lust with wicked chanes hath bound,
dabeling² the erthely myndz,*

When freed from
earthly defile-
ments, the soul
will find rest in
the celestial
regions.

here rest of labor shal you haue,³

4

here Open Sanctuary for wretchis alone.

Not al that Tagus with her golden sandz

doth give, Or Hermus with her glitering⁴ shore,

8

Or Indian dwelling nire to hottische Circle,

That griny stone with Clirist doth mise,⁵

So Clires the Sight, nor more the blindid mindz

Returnes into ther shades.

What of al thes'hathe pleased and delited,

12

that erthe hathe kept in darkist Caeue :

The lustar that doth gide the heauen and rule,

the ruines darck of Soule forbidz :

This Light he who can decerne,⁶

16

Beauty suche in Phœbus beames denies.

Dwellers upon
earth cannot dis-
cern the celestial
light, which in
brilliancy sur-
passes that of
the sun.

XI. PROSE.

"I graunt," quoth I : "for eche thing with strongest reason
linked is."⁷ "How muche, woldz thou prise hit, if the tru

¹ The answer of Boethius, "*ita inquam*," left out.

² Probably "dwelling."

³ Fifth line missing : "*Hic portus placida manens quiete*."

⁴ "glitering." False transl. of *rutilante* (ruddy).

⁵ Inexact transl. Chaucer has : "þat medeleþ þe grene stones wiþ þe white."

⁶ *notare* better translated by "blame" than "decerne."

⁷ "*Tum illa, inquit*" left out.

METRUM X.

*Huc omnes pariter uenite capti,
Quos ligat fallax roseis catenis
Terrenas habitans libido mentes,
Hæc erit uobis requies laborum,
Hic portus placida manens quiete,
Hoc patens unum miseris asyllum.
Non quidquid Tagus aureis harenis
Donat, aut Hermus rutilante ripa,
Aut Indus calido propinquus orbi*

*Candidis miscens uirides lapillos,
Inlustrent aciem, magisque cæcos
In suas condunt animos tenebras.
Hoc quidquid placet excitatque mentes,
Infimis tellus aluit cauernis :
Splendor quo regitur uigetque cæchum,
Vitat obscuras animæ ruinas :
Hanc quisquis poterit notare lucem,
Candidos Phœbi radios negabit.*

12

16

Q. ELIZ.

F

Goodness is
unity, and that
which has no
unity is not good.

Every animal,
every plant, and
even inanimate
substances are
a unity.

When this unity
makes a separ-
ation the body,
whether of
animal or plant,
perishes and
decays.

good thou couldst knowe." "At how infinite rate,¹ for so
shuld I obtaine to knowe what God wer." "And this with 4
truest reason I wyl expres,¹ if it be grauntid that afor was
sayd." "Be it so."² "Haue not we showed,¹ that those
thinges that be desyrd of many, therefore are not perfect &
good, because they differ among themselves, So as where any 8
want ther is of one thing to an other, than can no playne nor
resolute good com? But then is good ther true, when they
are gathered in one forme & performance, that what suffisith
may haue powre, reverence, honour & delyte, for without all 12
these be in one, a man hath nought that ought to be esteemd."
"This is euident," quoth I, "& no man neede to doubte therof,
for those that, when they disagree, be not good, when they
are one, must needes be so." "But are not all these thinges 16
made good by getting of a true vnity?" "Yes, sure," said I.
"But all that is good, dost thou suppose it good thorow the
participating of that is so?" "Yes." "Then needes it must 20
be that that is only good that is euer one. for the substance is
the same of ech man, whose effectes naturally they haue." "I
can not deny it."³ "All that is so,³ long must last & holde
together, as it is one, but must needes perish & decay, whan
so it leaves to be ;⁴ as in beastes we see,⁵ when they ingender, 24
& be made of lyfe & body, then it is a Creature. But
when this vnitie makes a separation, then they are deuided,
perish & decay. This body allso when hit remayns in one
forme & joyntes of lyms, then humayn shape is seene. But 28
if distract or partid in twoo they be, then they leave their
vnitie which made them be. In that sorte, all the rest shall
be playne to the sercher, that euery thing shall last while it
is one, but when it leaves that order, it perishith. When I 32
haue considered many thinges I find no other thing."⁶ "Ys
ther," quoth I,⁷ "any thing that naturally, leaving desyre of
lyfe, wischith to com to ruine & an end?" "In beastes them-
sellves that haue som kynde of will to fly⁸ or not, I fynde yf 36

¹ *Inquam*, and *inquit* (twice) omitted.

² In the Queen's hand to here.

³ *Inquam* and *inquit* omitted.

⁴ Answer of Boethius, "*Quonam modo*," left out.

⁵ *inquit* left out.

⁶ Transl. of *inquam* omitted.

⁷ Here *inquit* is translated quoth I.

⁸ The Queen has read *volandi* for *volendi*, but "to fly" is underlined, which may mean that those words are to be omitted. *Inquam* left out after "not."

men compell them not, they will not cast away their mynde of lasting, and hve them to the way of destruction. For ech best I finde studys safety to keepe, & shunnith death & decay. I can not tell what I may say of herbes, of trees, of rootes.¹ I may doute, And yet ther is no greate cause, when we see the trees & herbes reviuē² agayn in their fittist place, that as much as³ nature will permitt, they may not soone dry & dye. Som in feldes, som on hills doo spring, others marish beare, others stick to stone, som prosper on barren sand, which if any man pluck vp to sett in other place, they wither. So Nature giues to ech that him becoms, & stryves that while they may remayne, they may not end. What shall I say? that som we see of them, as hauing turnd their top⁴ to earth, draw nourishment to the roote, & by their sap, sprede strength⁵ & bark? What, yea! that that is most soft, as were the marrow, is euer hyd in innermost rynde,⁶ without couerd by strength of som wood, but the vttermost bark against the heauens wether, as sufferer of harme, is set a defendour? Now how greate is Natures diligence, that all thinges be enlarged by most seede, which all, no man is ignorant, not only for a tyme of remayning perpetually stryues to remayn?⁷ Those thinges that only haue life,⁸ doo they not euer by a naturall instinct⁹ desyre their own? Why does lightnes draw vp the flame, & waight, the earth downward drawes, but that all these agrees in their place & in their own motion? And that agrees that euer is conserued: as those thinges that discorde doth corrupte. Those thinges that of Nature be hard, as stones, they stick most fast to their own roote,¹⁰ & so resist as easely they be not pluckt of. The fleeting thinges as ayre & water, these easely be de-

Consequently, every being endeavours to preserve its unity by avoiding decay and death.

Nature gives to animals and plants what is suitable to each.

Such things as air and water are easily dispersed, but quickly return from whence they came.

¹ The text has "*inanimatis rebus*," here translated "rootes."

² The text has *innasci*. ³ *earum* left out: "their nature will permit."

⁴ Wrong transl. of "*quid quod omnes velut in terras ore demerso trahunt alimenta radicibus ac per medullas robur corticemque diffundunt*." Chaucer has: "pat they drawn alle hyr norysshynge by hyr rootes / ryht as they hyr Mowthes I. plounged with in the erthes."

⁵ *robur* means here wood, not strength.

⁶ *rynd* in the text is "*interiore sede*," inside seat.

⁷ This sentence is rendered quite unmeaning by the omission of several words.

⁸ "Life" here is a translation of *animata*, instead of *inanimata*.

⁹ The Latin text is: "*nonne quod suum est quaeque simili ratione desiderant?*"

¹⁰ The Queen has mistaken *partibus* for *partubus*.

But fire cannot
be separated.

The love of our-
selves and desire
of self-preservation
is implanted
in us by Nature.

The aim of all
beings is unity,
and this is at the
same time the
acme of good.

parted, but quickly return from whence they were drawn. But fyre refusith all separation. We doo not talk now of the 68
voluntary motions of the soule of man, but of the naturall intent by nature given. As our meate we take without great study, & breth we drawe in our slomber when we know it not. For in very beastes, the desyre of contynuaunce, not of 72
their lyves pleasure, but of their natures begynning procedith. For oft tymes our will imbracith death, cause compelling, which nature dreades, & contrarywise desyre of making our lyke, wherby contynuaunce doth endure, our wills som tymes keeps 76
vs from that nature desyres. Wherefore this loue of our selves proceedes not of a Creatures notion, but of a naturall intent. For Godes providence hath giuen to all thinges that be made the desyre of remayning, that as long they may, naturally they 80
will byde. So needes thou neuer doute that such thinges as naturally desyre an abode will shun destruction." "I confesse it," quoth I, "for now I plainly see such thinges as doutfull I found, that couetes euer to be one, that couetes to remayn:"¹ 84
"& last this being taken awaye nothing can abyde."² An vnity therfore all desyre.³ And one we haue showed that is only good.⁴ Since therfore ech thing seekith the good, it is playne, that is only the good that of all is desyred." "Nothing," quoth 88
I, "can trulyer be thought. for eyther all thing shall com to nought, and as wanting a head, without a guide shall ruyne,⁵ or yf any thing ther be, to which all hastes, that shall be the somme of all best." "O scholler myne," quoth she, "I ioye 92
that I haue fixd⁶ in thy minde one marke of meane to truth, and heerby mayst thou see that a little before thou sayedst thou knewest not." "What is that?" quoth I. "What was of all thing the end."⁷ For that is it that of all men is most 96
sought, wiche by caus we suppose only good is hit, therfore we confesse that to get is all owre end."⁸

¹ Transl. of *inquit* left out.

² The answer of Boethius, "*Verum est, inquam*," left out.

³ Transl. of *inquit* omitted, and the answer of Boethius, *consensi*, also.

⁴ "*ita quidem*" omitted.

⁵ The Latin text is: "*sine rectore fluitabunt*." Chaucer has: "and floteryn with owte governour."

⁶ The Latin text is *fixisti*.

⁷ Transl. of *inquit* left out.

⁸ This sentence has been much corrected by the Queen.

XI. MYTER.

Who so the trueth with deapest mynd doth sirche

And sekes by no bywais awry to stray,

Into him selfe returne the Light of newar mynd,

And Longe discours straining to a round,

And teache his mynd what so without he seke,

Layd up amonge his treasure Let him kepe.

Lately that wiche blacky Cloud hathe dimmed,

that Lightar shal thou shine Out.¹

for not al Light from mynd hath drawn

the body caryng a forgetful waight ;

Ther Stiks I trowe an inward Sead of trothe.

Wiche kindelz best by Learnings belowes.²

for axed why do you the right desire,

If Imstinct³ in thy hart ther wer not ?

If Platoes Musis tales the trueth,

That Eache man lernes

Forgetting he remembars.

Exhortation to
consider our-
selves.

4

8

12

16 Because every-
thing that we
can learn is
really already
within us.

XII. PROSE.

Than I : " I agree well to Plato, for twise thou hast remem-
bred me of it. First, when memory I lost thorow bodyes syn,
next, prest with sorowes burden." Then she : " yf the abouesaid

¹ Considerable deviation from the Latin text *lucēbit*, etc.

² Chaucer has : " awaked and excited by the wynde and by the blastes of doctryne."

³ The Latin text is *fomes*, tinder.

METRUM XI.

Quisquis profunda mente uestigat uerum,

Cupitque nullis ille deuiis falli,

In se reuoluat intimi lucem uisus

Longosque in orbem cogat inflectens motus,

Animumque doceat quidquid extra molitur

Suis reclusum possidere thesauris.

Dudum quod atra texit erroris nubes,

Lucebit ipso perspicacius Phoebus.

Non omne namque mente depulit lumen,

Obliviosam corpus inuehens molem.

Haeret profecto semen introrsum ueri

Quod excitatur uentilante doctrina.

Nam cur rogati sponte recta censetis,

Ni mersus alto uiueret fomes corde ?

Quod si Platonis musa personat uerum,

Quod quisque discit immemor recordatur.

4

8

12

16

The Being who
preserves the
unity of the
world is God.

The universe
could never have
been formed out
of such divers
and contrary
substances, un-
less it had been
joined together
by one master-
hand.

God alone
governs the
world.

thou hast regarded, thou wilt not be long ere thou remember 4
that lately thou hast confest thou knewest not." "What's
that?" ¹ "thou meanest by what Raynes the world is guided,"
sayd she. "I remember it, & that my ignorance confessed
shewes, Albeit I see what thou hast brought me, yit playnlier 8
of thè to heare it I desyre." "A little before," quoth she,
"Thou thoughtst ther was no doute but that the wourld by
God was ruled." "Nether now nor euer will I doute it,¹ and
what therfore be my reasons, in short I will tell yo". This 12
world had neuer com together into one forme of so diuers &
contrarious partes, without one it were that so diuers thinges
doth Joyne. And being so knytt, the diuersitie of their own
natures among themselves disagreeing, should vncouple & 16
breake them, without one it were that held that so he knytt.
For so certain an order of nature should not contynue, nor
should show so many diuers motions in their place, tyme,
woork, space, & quality, without one it were alone that euer 20
byding himself, disposeth their mutable varietye. What euer
this is, wherby the made remayns, & be wrought, by vsuall
name of all men, God is calld." Then she: "Since this thou
thinkst, I shall haue but little labour that thou, that compre- 24
hendst felicitie, as an inhabiter² should renew thy Countrey.
But let vs looke on our own propositions. Haue we not set
sufficieny in number of blisse, and so graunte that God it is?³
And to rule the world he needith no other help.⁴ For els, yf 28
ought he needed, full sufficieny he had not." "That must
needes be." "Then by him self all he disposes alone.⁵ And
God is he that only we haue showed to be the good.⁶ By
goodnes therfore all he doth dispose, for by himself he rulith 32
all, whom we haue graunted the only good. And he is the
key & helm wherby this worldes molde stable & vncorrupt is
kepte." "I agree to this," quoth I, "and with a slender sus-
picion I sawe afore what yo^u wold saye." "I beleue it well.⁷ 36
For euin now, as I think more heedely to looke, to truth thou
hast turnd thyne eye, And that I say is playne now that thou

¹ Transl. of *inquam* omitted.

² The Queen has read *hospes* for *sospes*; "guest" is struck out.

³ "*Ita quidem*," omitted.

⁵ "*negari, inquam, nequit*," left out.

⁷ Transl. of *inquit* left out.

⁴ *Inquit* and *extrinsecus* omitted.

⁶ "*memini, inquam*," left out.

with me may see." "Whats that?"¹ "When rightly we
 40 beleue that God all Rules by goodnes order, & that all thinges
 as I haue taught yo", by naturall instinct hyes to the hiest
 good, Can any man doute, but that willingly they are so
 rude, & turnes themselves to the beck of the disposer, as
 44 Ruler of meetest & best agreeing?" "It must needes be,"
 quoth I, "for els it could not be a blessed raigne, yf it should
 be the yoke of drawers back, not the favour of the obeyeng.
 And so nothing can conserue nature that stryves to gaynesay
 48 his God.² But what if he went about it,² Can any thing euer
 prevayle against him whom all men graunte by lawe of bliss,
 the mightiest?" "It should nought prevayle," said I, "for
 ther is nothing that eyther can or may resist the greatest
 52 good."³ "Then that is the top of felicitie, that stowtly rules
 & gently all disposith." "How much," quoth I, "these
 thinges not only that are concluded by great Reason, but thy
 wordes themselves much more delytes me, So as a man may be
 56 ashamd of him self, that foolishly hath babled⁴ so much."
 "You haue hard er now," sayd she, "in fables how Gyantes
 haue clamard to the hevens, but them to as hit was meete,
 the gentle force hath deposd. But will yo" haue me make a
 60 comparison? Perchance thorow such debate, som cleere sparkell
 of trouthe shall leape out. Thy Judgement hath made the
 suppose that no man doubts but God is of all thing the
 mightiest.⁵ No man will doubte therof, without he be mad.
 64 and he that Rulith all, nothing ther is that doo he can not."
 "Nothing," quoth I. "can God do yll then?" "No," quoth
 I. "For yll is nothing, when he can not make it, that can
 do all."⁵ "Do you dally with me," quoth I, "& wrap me in
 68 vndooing laberinth of Reason, in which thou entrest in, whence
 thou wentst out, & now goest out where thou camst in? So
 hast thou not thus wrapt a Rondell⁶ of dyuine sinceritie?
 For a little afore begynning from bliss, thou saydst she was

God governs
 beneficently, and
 all things will-
 ingly obey Him.

Nothing can pre-
 vail against God,
 because He is
 almighty and the
 highest form of
 good.

Evil has no
 substance, be-
 cause it does
 not proceed from
 God.

¹ Transl. of *inquam* omitted.

² "*Nihil, inquam*" omitted, and "*ait*" in the next sentence.

³ Answer of Philosophy, not continuation of Boethius, as it appears. "*Non, inquam, arbitror*" omitted.

⁴ The Queen has read *blaterantem* for *laccrantem*.

⁵ All this part of the translation is quite confused, *inquam* and *inquit* being transposed, and sometimes left out.

⁶ Transl. of *orbem*: Chaucer has, "cercle or enviroynunge."

No man can be
happy unless he
is like God.

Quotations from
Parmenides and
Plato.

greatest good, which only abode in the greatest God. Then 72
thou saydst that God himself was the greatest good & blisse,
of whom no man was made blessed, but he that was lyke to
him, And that thou gauest for a reward. Then thou saydst
that the shape of good was the substance of God & bliss, & 76
and so didst saye, that he alone was greatest good, which
Naturally ech man desyrd; and didst dispute that God was
he that ruld the vniuersalitie by the raynes of goodnes, &
all thinges willingly did obey, And so ther was no euill in 80
Nature. And didst show how all thinges, not by outward,
but one from an other lynking beleefe, had ingraft prooues and
their own."¹ Then she, "We doo not sporte, as godes gyftes
the greatest doo require, that thing that of late we so much 84
desyrd. For such is the shape of diuine substancè that
neyther it slyppith to outward cause, nor inwardly doth take
for him self any thing without him."² But as Parmenides
sayth: A lyke compasse in Roundnes ech Circle caryes.³ 88
Then if we haue so well compast, that we haue not gatherd
our reasons out of the matter, but agreing with that that we
haue treated, ther is no cause then why thou shouldst doute,
when thou hast lernt by Plato, that all talke should agree as 92
neere of kyn to matter that we speake of."

XII. MYTER.

The example of
Orpheus is taken
to show, that
even after attain-
ing to the light
of truth, it may
be lost by return-
ing to darkness.

*Blist, that may of Good
The fontaine Clire behold,
happy that Can Of waighty
Erthe the bondes to breake.
The Tracian profit wons
his wives funeralz wailing*

4

¹ Meaning doubtful of: *sed ex altero fidem trahente insitis domesticisque probationibus explicabas*. Chaucer has, "þe whiche proeues drawen to hem self hir feiþ and hir accorde eueriche hem of oþer."

² *Ut neque in externa dilabatur nec in se externum aliquid ipsa suscipiat* is badly rendered.

³ After "caryes" is omitted: "*rerum orbem mobilem rotat, dum se immobilem ipsa conseruat*."

METRUM XII.

*Felix qui potuit boni
Fontem uisere lucidum,
Felix qui potuit grauis*

*Terrae soluere uincula.
Quondam funera coniugis
Vates threicius gemens,*

4

<i>Whan with sorows note</i>		
<i>The wauering trees he moued,</i>		8 The effect of his music upon Nature and animals,
<i>And stedy rivers made,</i>		
<i>And hind caused Join</i>		
<i>Unfearing Sides to Lion fierce.</i>		
<i>Nor hare did feare the Looke</i>	12	
<i>Of Cruel dog so plised with Song,</i>		
<i>Whan feruentar desir the inward</i>		
<i>breast more burnt,</i>		
<i>Nor Could the notes that al subdued</i>	16	
<i>Pacefie ther Lord,</i>		How he de- scended to the infernall regions.
<i>Of Ireful Godz Complaining</i>		
<i>The helly house went to.</i>		
<i>Ther faining verse</i>	20	
<i>Tuning to Sounding Stringe</i>		
<i>What he drew from springes</i>		
<i>The greatest of Mother Godz,</i>		
<i>What feable mone could Giue,</i>	24	
<i>What doubled Love afourd,</i>		
<i>by Wailes and hel doth stur</i>		
<i>And with dulce suite pardon</i>		
<i>Of darkenes Lorde besiche.</i>	28	He craves pardon from the god of hell.
<i>Wondar doth the thre hedded</i>		
<i>Jailor amasid with unwonted verse,</i>		
<i>Reuenging Goddes of faultes</i>		
<i>That wontid ¹ Gilty feare</i>	32	

¹ The Latin text has *agitant*.

<i>Postquam flebilibus modis</i>		<i>Illic blanda sonantibus</i>	20
<i>Siluas currere mobiles,</i>	8	<i>Chordis carmina temperans</i>	
<i>Amnes stare coegerat,</i>		<i>Quidquid præcipuis deæ</i>	
<i>Iunxitque intrepidum latus</i>		<i>Matris fontibus hauserat,</i>	24
<i>Sacuis cerua leonibus,</i>		<i>Quod luctus dabat impolcus,</i>	
<i>Nec uisum timuit lepos</i>	12	<i>Quod luctum geminans amor,</i>	
<i>Iam cantu placidum canem.</i>		<i>Deflet Tacnara commouens,</i>	
<i>Cum flagrantior intima</i>		<i>El dulci ueniam prece</i>	
<i>Feruor pectoris ureret</i>		<i>Umbrarum dominos rogat.</i>	28
<i>Nec qui cuncta subegerant</i>	16	<i>Stupet tergeminus nouo</i>	
<i>Mulcerent dominum modi,</i>		<i>Captus carmine ianitor,</i>	
<i>Inmites superos querens</i>		<i>Quæ fontes agitant metu</i>	
<i>Infernas adiit domos.</i>		<i>Vitricæ scelerum deæ</i>	32

Ixion ceased to
revolve with his
wheel, and the
vulture to tear
the liver of
Tityus.

Eurydice re-
stored on con-
dition that
Orpheus does
not look back.

He looks back
and loses her.

Sorowing with teares bedewed thé were.
not Ixiones hed
The whirling while did turne
And lost with longue thirst 36
Tantalus riuers skornes.
The Vultur fild with notes,
Tityus livor tared not.
At last wailing Said the Juge 40
Of Shady place "we yeld ;
To man we giue his wife for feere,
Won by his Song.
With this Law bound be the gift, 44
While in the Tartar thou bidest,
turne back thy looke thou must not."
but who to Loue gines Law ?
for greatest Law his Love he made. 48
So night drawing to her ende,
Eurydicen his Orpheus
Sawe, Lost, and killed.
this fable toucheth you 52
Who so doth seak to gide
To hiest day his mynd.
for who in hely¹ Shade
Won man his yees doth bend, 56
What so he chifest held
In vewing hel hathe lost.
Et Sic bene.²

¹ hely.

² This is added in the Queen's hand.

Iam maestae lacrimis madent.
Non ixionium caput
Velox praecepitat rota, 36
Et longa site perditus
Spernit flumina Tantalus.
Vultur dum satur est modis,
Non trahit Tityi icur.
Tandem "vincimur" arbiter 40
Vmbrarum miserans ait :
"Donamus comitem uiro
Emptam carmine coniugem.
Sed lex dona coerecat, 44
Ne, dum Tartara liqueret,

Fas sit lumina flectere."
Quis legem det amantibus ?
Maior lex amor est sibi. 48
Heu noctis prope terminos
Orpheus Eurydicen suam
Vidit perdidit occidit.
Vos haec fabula respicit 52
Quicumque in superum diem
Mentem ducere quaeritis.
Nam qui tartareum in specus
Victus lumina flexerit, 56
Quidquid praeceptum trahit,
Perdit, dum uidet inferos.

THE FOURTH BOOKE.

I. PROSE.

Thus when Philosophy her stately looke & graue countenance keeping, In mylde & sweete sorte had song, Then I, not forgetting my late ingraven woe, burst out to tell som part
 4 of my intent. "O," quoth I, "Thou, the guide of true light, such thinges as thy talke hitherto hath vtterd, by diuine speculation & Reason thyne, are showed inuincible. And though the same of late my iniuries sorowe forgate, yet altogither of
 8 them I was not ignorant. But this was the self & greatest cause of all my woe, that when the Righter of all thing is good, eyther at all euills can be, or vnpunished pas. That, how worthy wonder it is, consider I pray yo". But to this a
 12 greater mater is added. For wickednes ruling & flourishing, not only vertue wantes rewarde, but subiect to the feete of wicked men, is troden downe & suffers payne that wicked folkes deserue. Which happening in a Raigne of him that all
 16 knowes, all ma[y], and such a god that wills but only that is good, No man can but mervell and complayne." "It should be worthy mervell," quoth she, "And horrible more than any monster, if, as thou supposet, in a house guyded by such a
 20 master, base vessells should be esteemd, & precious are despisd. But so it is not. For if such thinges be kepte which we of late concluded, & be kepte together, he being the maker of whose kingdom we spake, thou shalt knowe that
 24 euer good men be mighty, yll men slaues & weake. And how vice is neuer without punishment, nor vertue without rewarde. And how prosperitie to the good, yll luck to euill betydes. And such lyke, which may leaving quarrels, strengthen
 28 the with steddly soundnes. And for that thou haste seene the picture of true blisse, which I shewed the, and haste knowen where hit is placed, passing all those thinges that necessary I think not, I will show the the way that home to
 32 thy house may bring the, and stick fethers in thy mynde,

Philosophy promises to controvert the idea that bad men enjoy prosperity upon earth, while the good ones suffer.

Good men are ever mighty, and evil ones slaves and weak.

Vice is never without punishment nor virtue without reward.

wherby thou mayst sore up on hye, so as woe trode down,
homedweller in thy country by my guyding path & Charyot
mayst return." ¹

I. MYTER.

Philosophy fur-
nishes the mind
with pinions,

For Spedy quilles haue I
That fur aboute the Pole do reache,
Wiche whan my fliinge mind putz on,
hating the erthe despice hit, 4
And hiar hies than erthes Globe,
and Cloudes behind me See,
And pas aboute the fiars top,
With swiftnis that the heavens heat 8
Until to Starry house hit comme
With Φebus sorteth way,
And Soldiar made of shining Star
Cold Saturne doth felowe, 12
Or wher the shewing night,
The Circle Round doth make ;
and whan got ynough she hathe,
The outmost Pole he leues, 16
And worthy made of hiest Light
Presseth the waight of spidy skie.
he, Lord, holdz of kings the Septar
and Raines of world doth gide, 20
And stable rules the Spidy Cours.²
Of all the noble Iuge.

by which it is
enabled to soar
above the stars
to God,

¹ *Ut perturbatione depulsa sospes in patriam meo ductu, mea semita meis etiam uehiculis reuertaris.*

² Here the Queen has read *cursum* for *currum*.

METRUM I.

<i>Sunt etenim pinnae uolucres mihi</i>		<i>Miles corusci sideris,</i>	12
<i>Quae celsa consendant poli,</i>		<i>Vel quocumque micans nox pingitur,</i>	
<i>Quas sibi cum uelox mens induit,</i>	4	<i>Recurrat astri circum ;</i>	
<i>Terras perosa despicit,</i>		<i>Atque ubi iam exhausti fuerit satis,</i>	
<i>Aeris inmensi superat globum,</i>		<i>Polum relinquat extimum</i>	16
<i>Nubesque postergum uidet,</i>		<i>Dorsaque uelocis premat aetheris</i>	
<i>Quique agili motu calet aetheris,</i>	8	<i>Compos uerendi luminis,</i>	
<i>Transcendit ignis uerticem,</i>		<i>Hic regum sceptrum dominus tenet</i>	
<i>Donec in astriferas surgat domos</i>		<i>Orbisque habenas temperat,</i>	20
<i>Phoeboque coniungat uias,</i>		<i>Et uolucrum currum stabilis regit</i>	
<i>Aut comitetur iter gelidi senis</i>		<i>Rerum coruscus arbiter.</i>	

Hither if the way bak do bring thè,

Wiche now forgetting thou requirest : 24

"This," wilt thou Say, "my country is, I knowe ;
hens Came I, hire wyl I stay my step." where it will
find its true
home.

And if of erthe hit please thè

the darkenes left to vewe, 28

The grimme Lookis, that people dredeth so,

Of banissed Tirantz shalt behold.¹

II. PROSE.

Than I : "O Lord,² how great things dost thou promis,
nether doubt I but that performe thou canst hit, but stik not
now at that thou hast begon." "First therfor, thou must
4 knowe," quoth she, "that good men haue euer power, Iuel men
lack euer strength for good and yl, being so contrary, yf powre-
ful be the first, the last doth shewe his Lack.³ But that your⁴
Opinion may haue more Credit, by ether pathe I wyl treade,
8 and therby my propositions confirme. Two thinges ther be
by wiche the effecte of eache mans doings apere, wyl and
power, of wiche if ether lacke, nothing may be perfourmed.
For wyl wanting, No man wyl go about that he wold not. and
12 power fayle, vain is wyl. So hit folowes, that whan he
wants that he wylz, no dout but power failes to get the
desired." "That is plain,⁵ and can not be denied." "And whom
thou seest optone⁶ that he wold, dost thou dout that he may
16 not haue the power?⁷ In that he prevailes, In that man is
able, but weke must nides be, in that he may not.⁸ Dost
thou remember⁸ that in our last arguments this was gathered
that the intent of eache man's wyl, thogh diuersly distracted, is

It is endeavoured
to prove, that
good men are
mighty, and bad
ones weak, and
the objections to
this theory are
shown.

If a man is
wanting in
power, will is
of no avail.

¹ These two lines badly traslated. Chaucer has : "þan shalt þou seen þat þise felonous tyrantes þat þe wrecched poeple dredeþ now shule ben exiled from þilke faire contre."

² The text has the interjection *papae*.

³ Bad transl. of : *si bonum potens esse constiterit, liquet inbecillitas male*. Transl. is omitted of : *et si fragilitas clarescat mali, boni firmitas nota est*.

⁴ The text has *nostrae*.

⁵ *inquam* missing.

⁶ *Sic* ; optaine ?

⁷ *minime*, answer of Boethius missing.

⁸ The answer of Boethius, "*Fateor, inquam*," again missing, and *inquit* in the next sentence.

*Huc te si reducem referat uia,
Quam nunc requiris immemor ; 24
"Hæc," dices, "memini, patria est mihi,
Hinc ortus, hic sistam gradum."*

*Quod si terrarum placeat tibi
Noctem relictam uisere, 28
Quos miseri toruos populi timent
Cernes tyrannos exules.*

Repetition of the
axiom that bliss
is the highest
form of goodness.

If two men desire
good and only
one gets it, it is
certain that good
men are mighty,
and evil ones
weak.

Good men desire
good from a
natural duty of
virtue, and evil
men only from a
scattered desire.

only to hie to blis?" "I remember hit was so shewed." "Dost 20
thou cal to mynd that blis is the greatest good, and so whan
that is soght al best is got?"¹ "I remember that well Inough,"
quoth I, "for that hold I fixd in mynde." "Therefore all good
men & yll stryve to com to the best by diuers intentes!" 24
"So it is. But most sure it is they are made good men by
obtainyng good." 2 "But is it sure that good men doo allwayes
obtayne that they desyre?" "So it seems." "But if yll men
might obtayne good, they could not be yll." "So it is." "When 28
they both desyre good, but the one gettes it, the other not, It
is certain that good men be mighty & yll weake." 3 "Who
euer," quoth I, "doutes therof neyther can consider Natures
property, nor sequele of Reason." "Then if twoo ther be 4 32
that by nature requires one thing, one of them naturally does
that & performs, & the other no way can do it, nor can agree
to what Nature will, & so to fullfill his intent doo but follow
the fulfiller: which of them ij thinkest thou more of powre?" 36
"Though I coniecture what yo^u wold, yet plainly I desyre
to heare." "The motion of walking, yo^u can not deny but all
men ha[ue],⁵ nor does not doute that is not the feetes office? 6
Yf any man then that can go, & an other to whom the naturall 40
propertie of the feete is wanting, stryving with his handes,
stryves so to walke, which of these ij suppose yo^u more
worth?" "Perform⁷ the rest if that you will, for no man
doutes but he is more of force that hath the vse of nature, 44
than he that wantes it." "But the greatest good," said she,
"that is set before yll & good, the good desyre by naturall
duty of vertue, the other by a scatterd desyre, & stryue to
get that which is no proper gift, to such as will obtayne the 48
greatest good. Dost thou think the contrary?" "No," quoth
I, "for that is playne that followes. For heerby may we gather
that I graunted afore, good men to be mighty, & yll men
weake." "Rightly hast thou discourst, And so, as phisicians 52
ought to hope, that it is a signe of a helthy & Resisting
Nature. But for that I see thè redyest to understand, I will

¹ The prose is in the Queen's writing up to this point.

² *certum* (answer of Boethius) joined to the next question of Philosophy.

³ A question.

⁴ *Inquit* left out.

⁵ "*secundam naturam*" is missing, and Boethius' answer, "*minime, inquam*."

⁶ "*Ne hoc quidem, inquam*," left out.

⁷ *Inquam* missing.

heape vp many reasons. Beholde, how greate a weakenes is
 56 there appeers in vicious men that can not obtayne that to
 which their naturall intent leades & well nye compells.
 And what if they be left of the greate & almost invincible
 help of his precedent nature? Consider how great a feblenes
 60 holdes wicked men. For nether can they gett light & vayne
 rewardes, which they can not obtayne, but fayles in the
 Top of height, neither does good effect hap to the wretched,
 euen the same that night & day they seeke. And yet in
 64 self same thing we see the good mens strength excell. For
 as a man that walkes to that place whence chiefly he wold
 com, being such as has no way beyond, woldst thou not
 think him best footeman? so shoulst thou think him
 68 mightiest that can comprehend¹ the end, beyond which no
 further is. Wherby it haps that who contrary is, the same be
 wicked & weake of all strength. For why doo they follow
 vice, leaving vertue behind them? For ignorance of good?
 72 But what is more feeble than ignorance blyndnes? But they
 know what follow they ought? But their lust doth ouer-
 throw them: so doth intemperance the frayle men that in
 vice be delited.² But wittingly & knowing do they leave
 76 that is good, and so bend them to vice? This waye, not only
 without powre, but they leave to be. For they that forsake
 the common end of all thinges that be, they leave themselves
 to be. Which may seeme strange to men, that euill men
 80 (that many be) we shall not say to be, but so the case
 standth. For they that euill be, I deny them not to be yll,
 but I deny that they be purely or simply. For as we call a
 Carcas, a dead man, symply we can not call him man: so
 84 vicious men we graunte them to be yll, but absolutely to be,
 that can we not confesse. For ther is that, that keps & retaynes
 Natures order: Ther is that fayles from that, & leaves that in
 their Nature is grafted. But thou wilt say, yll men may doo,³
 88 nether can I denye. But this powre to doo coms not of force,
 but of weaknes. For they can doo yll, which they should
 not doo, if they wold remayn in their creation of good.

A great weak-
ness is always
observable in
wicked men.

The wicked
follow vice, leav-
ing vertue behind
them.

What is more
feeble than the
blindness of
ignorance?

As a dead body
cannot be called
a man, so vicious
men have no
existence.

¹ The text has *apprehendit*.

² The Queen has read *oblectari* instead of the correct *obluctari*.

³ The Queen has missed the meaning of this sentence: "*sed possunt, iniquis, mali*,"
 "Evil men have great power."

Evil is nought,
and nothing is
stronger than
the greatest
good.

The power of
good men and
the weakness of
wicked men is
verified by a
saying of Plato.

Which possibilitie to doo, In not dooing shewes they can doo nothing. For yf, as we haue gatherd afore, euill be nothing, when but only the yll they can doo, wicked men can doo nothing." "Thats playne." "And that you may understand what is the force of this powre, we haue defynd afore, that nothing is fuller of force than the greatest good.¹ But that can not the wicked doo.² But what man is that thinkes man can doo all?" "None but a mad man will so think." "And that the same can doo yll to?" "Wold God they could not," quoth I. "When then he is mightest that can do all good, & mightiest men in yll, can not such thinges obtayne, then is it playne, that they can lest doo that be wicked.³ And so it haps, that rightly we haue showed, all powre to consist in thinges to be obtaynd; And all such referd to greatest good, as to the top of Natures best. But possibilitie of wicked acte can not be refered to good, desyrd therfore it ought not be, & all powre is to be desyrd: It followes therfore, possibilitie of euill men is no powre. By all which, the powre of good men plainly appeers, & makes vndouted the weaknes of wicked men, veryfyeing Platoes sentence, to be true, that only wise men can performe, that they desyre to doo. But wicked men vse only that they will, but what they most desyre can not obtayne. For they doo certain thinges, in which delyting they suppose they haue obtaynd the good that they desyre: but obtayne it they can not, for reproche⁴ neuer coms to blisse."

II. MYTER.

Those who do not
allow themselves
to be deceived by
outward appear-
ances, see that

*Thos wiche you se as kings
Sit in y^e top of hiest seate,
Florishing with purple fayre,
Enuyrond with dredfull armes,*

4

¹ Boethius' answer missing; "*ita est inquam.*"

² Again *minime* missing, and *inquit*, in the questions of Philosophy.

³ Meaning not well given of: *Cum igitur bonorum tantummodo potens possit omnia, non uero queant omnia potentes etiam malorum, eosdem qui mala possunt, minus posse manifestum est.*

⁴ Wicked men are meant.

METRUM II.

*Quos uides sedere celsos solii culmine reges
Purpura claros nitente, saeptos tristibus armis,*

<i>With ireful looke that thretes,</i>		tyrants are mere
<i>for hartz yre scant drawing brelhe,</i>		slaves to their
<i>If any take from wicked men</i>		own bad pas-
<i>Of false honor the cower,</i>	8	sions.
<i>Within shal se ther Lordz</i>		
<i>Straightned giues to beare.</i>		
<i>hither Lust them drawes,¹</i>		
<i>hire ire ther myndz afflictz,</i>	12	
<i>Who sturred raiseth stormes,</i>		
<i>Sorow or the taken wers</i>		
<i>Or Slippar hopes tourment.</i>		
<i>Wherfor whan One hed</i>	16	
<i>So many tirantz beares,</i>		
<i>He doth not that he wold,</i>		
<i>Prest with so wicked Lordz.²</i>		

III. PROSE.

"See you not in what a great slowe, wicked thinges be wrapt in, & with how great a light, godlynes shynith? by which tis playne, that neuer reward wantes to good, nor punishment to wicked folke. For it is no wrong that of thinges don, that be ech reward for which ech thing is don: as a Runner in a race has a guarland for which he ran, in rewarde. But we haue shewed how blisse is that self good, for which all thinges be don. Then it followes that the only good is sett as the vniuersall reward to men. And this from good men can not be deuided, for nether can he be iustly cald a good man by right, that wantith true good. Therefore good conditions can neuer want rewarde. For though euill men afflictie them, a wise mans garland shall not fall nor wither. For other

¹ "*avidis corda venenis*" left out.

² The first copy of this meter is in the hand of another secretary, on folio 52; the second copy is in the Queen's own hand, out of place, on folio 57.

<i>Ore toruo comminantes rabie cordis anhelos,</i>	
<i>Detrahat si quis superbis vani tegmina cultus,</i>	4
<i>Tam uidebit intus artas dominos ferre catenas.</i>	
<i>Hinc enim libido uersat avidis corda uenenis,</i>	
<i>Hinc flagellat ira mentem fluctus turbida tollens,</i>	
<i>Maeror aut captus fatigat, aut spes lubrica torquet.</i>	8
<i>Ergo cum caput tot unum cernas ferre tyrannos,</i>	
<i>Non facit quod optat ipse, dominis pressus iniquis.</i>	

Godliness is all-sufficient, and a good man may attain Divine dignity.

The honest are rewarded by their own sincerity, and the wicked are punished by their own vices.

mens wickednes can not pluck away the true honour from honest myndes. For yf he reioyce at ought *received* from outward meane, som other man or he that gaue it might take 16 it awaye. But because Godlynnes it self suffisith, then shall he want reward, when he leaves so to be. Lastly, since all rewarde is therfore desyrd, because it is beleeuid good, who can think an honest man, *without* rewarde? But of what? 20 Of that that is fayrest & greatest. Remember this breefe¹ that a little afore I gaue you to be the cheefest, & so conclude: When the greatest good is blisfulnes, they must needes be happy that are good, because they are so. And 24 they that be happy, must needes be lyke to God. Therfore good mens reward is such as neyther any day drawes away, nor powre minish, nor Ire² darken, but lyke to him they be. Which being true, no wise man may doute of the wicked 28 mans inseparable payne. For where both good & yll, payne & reward be crosse one to an other, it followes that such reward as haps to goodnes, the same must needes be of contrary sorte, for payne of wicked. For as sinceritie to the 32 honest is rewarde, so to the wicked their unhappynes is their plage. So as who euer is punisht must needes be wicked.³ Yf therfore they wold way well themselves, can they suppose them voyde of payne, whose wickdnes in all ylls not only touchith 36 them, but greeuously infectes? See on thother syde, such parte as is to the good contrary, what payne doth follow them. I haue taught yo^a afore that all that is, must be one, and that the only good is one. Then it followes, to what so that is, that 40 seemes to be good. Then whosoeuer faylith from that good, he leaves to be: so that, when euill they be, they leave to be that they were; but to prove that men they were, the forme of their humayne body shewith, but turned into malice, they 44 haue left their humayne nature. And since that true pietie alone may lift vp a man, it followes, that whom wickednes hath throwen downe from state of man, hath cast him downe beneth the merit of man. So it haps, that whom transformed 48 thou seest *with* vice, thou mayst not suppose him a man.

¹ The text is *corollarii*. Chaucer has: "corolarie."

² The text is *improbilas*.

³ Meaning badly given of: *Iam uero quisquis afficitur poena, malo se affectum esse non dubitat*. Chaucer has: "þan who so þat euer is entecched and defouled wip yuel."

The violent robber of others goodes is farvent in his robberyes, The nature of the
 swellith in coueting,¹ & mayst call him woolflyke, feerce wicked man
 52 & contentious, exercises his tongue in bralles,¹ euin lyke a level of the
 dog. The secret lurker joyes with fraude to catche,¹ And so beasts.
 is foxlyke, untemperate in ire he chafith,¹ & men beleuee
 him a lyar; but fearfull & flyeing, fearith & dredith that
 56 needes not,¹ And he to deere is compared. The sluggy &
 dullard languishith¹ & lyke an ass doth lyve. The light
 & vnconstant man changes his intentes, & differs so nought
 from the byrdes, And is plunged in filthy & vncleane lustes,
 60 And is kept in the delyte of his owne² lewdnes. And so it
 haps, that he that forsakyth honesty leaues to be a man;
 for not to be able to attayne a dyuine state, is tournid to
 the bestly.

III. MYTER.

Uliſſes Capitaines Sailes,

And Sailing Shippes in Sea

Eurus to Iland broght,

The Goddis fear Sitting

4

As borne of Æebus Line

To her newe Gestz

The Charmed Cup doth giue.

Wiche as in diuers Sortz

8 A description
of Circe's
enchantments.

Herber rular gides her hand,

This man the bores Snout do couer,

Another the Marmican³ lion

With Tuske and paw indueth.

12

This like to the wolfe nw borne,

Whan wepe he wold, he howles.

¹ In all these places a question, and then follows the answer.

² The Queen has mistaken *suis* (swine) for "his own."

³ The text has *Marmaricus*.

METRUM III.

Vela neritii ducis

Et uagas pelago rates

Eurus appulit insulæ,

Pulchra qua residens dea

4

Solis edita semine

Miscet hospitibus nouis

Tacta carmine pocula.

Quos ut in uarios modos

8

Vertit herbipotens manus,

Hunc apri facies tegit,

Ille marmaricus leo

Dente crescit et uguibus.

12

Hic lupo super additus,

Flere dum parat, ululabat.

These enchant-
ments had power
only over the
body and left the
mind untouched.

More dangerous
is mental poison
even when it
does not injure
the body.

Another as Indian tigar
Walkes in his house as mild. 16
Thogh from many euelz
The winged Arcadian God
Pitying the besiged Captaine
from gestz plague preserved, 20
Yet wicked Cup the Sailars
With mouthes supte vp,
And swin changed Ceres corne
for foode of Acorne chosen, 24
To lost men naught remained
Of body nor of voyce.
Only ther mynd stabel aboue
Whan the monstars suffar, wailes. 28
O hand to weke nor herbes of power,
Thogh Limmes to Change,
Hartz yet alter may not.
Whithein bides man strenght 32
Hid in his toure.
Thos venoms with more fors
Man from himselfe withdrawes,¹
Who thogh the body not 36
The Soule with woundz assailes.²

IV. PROSE.

"I see," quoth I, "that vicious men haue no wrong, tho they
be said by property of their mynde to beastes be transformd,
tho in show they kepe the forme of humayn body. And yet I

¹ Line left out: "*Dira quae penitus meant.*"

² Or "*assoiles*".

<i>Ille tigris ut indica</i>		<i>Monstra quae patitur gemit.</i>	23
<i>Tecta mitis obambulat.</i>	16	<i>O leuem nimium manum</i>	
<i>Sed licet uariis malis</i>		<i>Nec potentia gramina,</i>	
<i>Numen Arcadis alitis</i>		<i>Membra quae ualcant licet,</i>	32
<i>Obsitum miserans ducem</i>		<i>Conda uertere non ualent.</i>	
<i>Peste soluerit hospitibus,</i>	20	<i>Intus est hominum uigor</i>	
<i>Iam tamen mala remiges</i>		<i>Arce conditus abdita.</i>	
<i>Ore pocula traxerant,</i>		<i>Hacc uenena potentius</i>	
<i>Iam sues cerealia</i>		<i>Detrahunt hominem sibi</i>	36
<i>Glande pabula uertenter</i>	24	<i>Dira quae penitus meant</i>	
<i>Et nihil manet integrum</i>		<i>Nec nocentia corpori</i>	
<i>Vocis corpore praeditis.</i>		<i>Mentis ulcere saciunt.</i>	
<i>Sola mens stabilis super</i>			

4 wold not haue, that the cruell & wicked mynde should be
 sharpnid by the fall of good men." "Neyther is it," quoth
 she, "as in conveyent place I will shoue. And yet if that
 were taken away from them that they are beleued to haue,
 8 the wickedst payne should be in greatest parte releuid. For
 that that may perchance seeme impossible, hit must needes be
 that wicked men be vnhappyer, when they haue fulfilled their
 desyres, than if they could not get what they wish. For if a
 12 wretched thing it be to wysch that is nought, it is much more
 wretched to doo it. Without which the desyre of a wretched
 mynde wold fall. Wherefore when ech man hath his own
 misery, it must needes be, that by tryple misfortune, they be
 16 vexed, whom thou dost see haue a will to doo the worst." "I
 graunte it," quoth I, "And yet that quickly they might want
 this misfortune, I wish them deprived of possibilitie to doo mis-
 cheefe." "They shall want it," quoth she, "sooner perchaunce
 20 than eyther thou woldest, or they themselves think they may.
 For neyther is any thing so long in the short mesure of our
 lyfe, that an immortall mynde may suppose to tarry to long :
 whose greate hope & hye woork of mischeffe oft is destroyde
 24 by an vnlookt for & souden end, which settet an end to
 their misery. For if iniquitie make men miserable, he must
 be more wicked that longer lastes : whom most vnhappy I
 should judge, if their last death might not end their woe.
 28 For if we conclude the truth, of wickednes misfortune, infinite
 must we suppose that misery that is euerlasting. Wonderfull
 thinges," quoth I, "is this declaration & hard to be graunted,
 but I know them to well agree to such thinges as before haue
 32 bene exprest." "Rightly dost thou think," quoth she : "and
 who so thinkes a hard conclusion is made, it were reson he
 should shoue, that ther hath bene som falshod in the pro-
 position, or that the tyeng of their argument bootith not for a
 36 necessary conclusion. Or els all the abouesaid graunted, ther is
 no cause to cauill in the subsequent. For this that I saye,
 not only seems not wonderfull, but, by such thinges as are
 alledged, most necessary." "What?" quoth I.¹ "I saye that
 40 happyer be wicked men whan they suffer punishment, than

Wicked men may
 be considered
 more fortunate
 when they fall
 into the hands of
 justice, than
 when they re-
 main unpun-
 ished.

It is quite er-
 roneous to sup-
 pose that wicked
 people are
 happy.

¹ Following sentence should begin with the transl. of "*Feliciores, inquit.*"

The wicked are happier when they suffer punishment, because their vices are thereby corrected.

those whom no payne of Justice touchith? Nether mynd I now to speake of that every man thinkes, That wicked conditions being corrected by revenge & brought to the right way by terrour of their prison, to other men may serue for example 44 to shun theyr faultes. But in other sorte I suppose the wicked vnhappy, tho ther were no cause of correction to make them vnpunished, nor no respecte of ensample." "What should this other way be?"¹ "Haue we not said afore, that good men be 48 lucky & euill men miserable?" "So it is."² "Yf therfore³ som goodnes chaunce to misery, is it not much more happyer for him, than if his misery were alone by it self, without any goodnes mixture?" "So it seemes," quoth I. "But yf to that 52 miserable man that wantes all good thinges, that euill be added to him to be alone, is he not much more to be accompted vnhappy, whose mysfortune is showed him thorow the participation of som good?" "What els?"⁴ "Therefore wicked men, 56 when they are punisht, haue som good joynd with it, that is their punishment, which for Justice sake is in it self good. And they whan they want their correction, ther is som thing besides of euill, which is, want of punishment, which deserue 60 ably thy self hast confest is the greatest yll Iniquitie can haue.⁵ More vnhappy therfore are wicked folkes, whan they want their punishment, than when they receaue their iust reward. For greatest iniquitie is committed, when Just men be vexed, 64 & wicked slip from their reward." "Who can this denye?" "Wherefore,⁶ ech man must needes graunte, that all that is good, must needes be iust, & yll that is the contrary."⁷ "These be such thinges needes must follow the aboue con- 68 cluded. But I pray the," quoth I, "shall there be no soules punishment after the dead body?" "Very greate," quoth she, "of which som be vsed by bitter paynes, other by a paciengi⁸ Clemency. But now my mynde is a little of these thinges to 72 dispute. For this hitherto we haue don, that thou mightest knowe the vnworthy powre of euill men is none at all. Euin such as thou complaynedst were voyde of punishment, that

Every one must allow that all that is good, is just, and all that is evil, the contrary.

¹ "Et illa inquit" left out.

⁴ *inquam* left out.

⁶ *Ait*, "she said," left out.

⁸ The text is; "*purgatoria clementia*."

² *inquam* left out.

⁵ "*Negare non possum*" left out.

⁷ "*Respondi tum ego*" left out.

³ *inquit* left out.

- 76 thou mightest see they neuer want the payne of their wicked-
 nes, And that the liberty *which* thou wisshest should be
 ended, thou mightest learne not to be long, And so much
 more vnhappy, if longer, most vnlucky, yf eternall. And
 80 then I sayd that wicked folkes were more miserable, shun-
 ning their Just payne, than punisht *with* their right revenge.
 So follows it true *with* my opinion, That then they are
 greeuid *with* sorest punishmentes, whan they are supposd less
 84 plagued." "Whan I consider thy reasons," said I, "I can
 suppose nothing more true. But if I turne me to mans Judge-
 ment, who is he, to whom not only these thinges will not seeme
 to be beleeu'd but scar[c]ely to be herd?" "So it is," quoth
 88 she. "For they can not, that haue vsd their eyes to darknes,
 lyft them vp to the light of a cleere trowth, & lyke they
 be to such byrdes, whose sight the night dooth cleere, & day
 darkens. For while they beholde not the order of thinges,
 92 but their own affections, they suppose the liberty and lack of
 payne, for their faultes, the happiest. But now looke what
 the euerlasting light makith. Yf to best thou doo apply thy
 mynde, thou shalt neede no iudge to defer thy rewarde, Thou
 96 thy self hast ioyned thè to the Excellency. Yf thou turn thy
 indeuors to worsse, beyond thy selfe seeke no revenger. Thou
 thy self to worst hast throwen thè, & lookest to heauen
 & clayey earth by fittes, when all outward thinges fayles
 100 thè, by thyne owne reason shalt perceauē, the difference
 between Sky & Claye. But the vulgar cares not for this.
 What tho? Shall we speake of such thinges now as shewes
 men most lyke beastes? What yf a man losing his sight hath
 104 forgotten that euer he had it, shall he suppose he lackes
 nothing of a mans perfection? Shall we suppose these men, tho
 they see, to be blynde? They will not leave so, But will *with*
 certain grownd of reson know, that they are more vnhappy
 108 that do wrong, than those that suffer it." "I wold fayne know
 these reasons," said I. "Thou dost not deny,¹ a wicked man is
 wourthy of all payne?" "I deny it not." "You think to, they
 are vnhappy that diuers wayes are wicked.² Such as are
 112 worthy punishment, therefore no doute are miserable?" "It

Repetition :
 wicked folkes are
 more miserable
 when they escape
 punishment
 than when they
 are punished.

When the eyes
 are accustomed
 to darkness they
 cannot discern
 anything in a
 bright light.

Those who do
 wrong are more
 unhappy than
 those who are
 wronged.

¹ *Inquit* left out.

² "*Ita, inquam*" left out.

A judge must, therefore, punish the doer and not the receiver of wrong.

agreeith well." "Yf therfore thou satest as a Judge,¹ on whom woldst thou inflict the payne? eyther on him that made or suffred the wrong?" "I doute not² but that I wold satisfy the sufferer by the punishment of the Actor." "Then wretcheder 116 is the maker, than the Receauour." "It is reason."² "For this & many other causes all hangyng on one roote, hit appeers that synne of his owne nature, makes men wretched, And that injury is not the receauers misery but the giuers. But Orators 120 doo otherwise.¹ They go about to mooue commiseration of the iudges for them that haue commytted som greate & cruell thing, when rather a juster commiseration ought to be had of such as be not brought by irefull accusers, but by such as 124 themselves beemones & takes compassion of, as tho they wold bring the sick to the phisician, & cut of the disease by the false punishment. By which eyther the endeuour of the defenders should coole, or if it should proffitt them, must 128 be turned into the forme of the accusation. But wicked men, yf they see any but a small clift wher vertue is to be seene, where wicked vice they may put of, by paynes cruelty, vnder coulour of recompensing vertue, will not call this cruelty, but 132 will refuse their defenders labour, & giue themselves wholly to the accusers & Judges. So as wise men haue no place left them for hate. For who but a very foole will malice a good man? And who but he that lackes reson, will not hate 136 the yll?³ For, as the bodyes sicknes, so is vice the myndes disease: euin as we suppose that sick men deserve not hate but commiseration, so ought they not be persecuted but pitied whose mynde than all sicknes bytterer, Iniquitie hath 140 besieged."⁴

Sickness is a disease of the body and vice of the mind, therefore wicked men are to be pitied and not hated.

4 M. of the iiijth booke.

IV. MYTER.

*What boutes hit make so great strife
And with thy hand thy dethe procure?*

¹ *Ait* left out.

² *Inquam* left out.

³ No question in the text.

⁴ Here follows a duplicate translation of the fourth Book, occupying twelve pages, ff. 58—63.

METRUM IV.

*Quid tantos iuuat excitare motus
Et propria fatum sollicitare manu?*

- If dethe you seake, she draweth ny*
Agreyng, not abides the winged horse. 4
Whom Serpent, Lion, Tigar, beare, and bore
With bite do seake, with blade your selues pursue :
That properties agre not but do difar,
Ar they the Cause of wicked strife and war, 8
And perische wold with weapon diuers ?
No Just meane of Cruelty ynough.
Fit Mede woldest thou giue desartz ?
Of right the good dô Loue the yl bemone. 12

It is foolish of mankind to wage war with one another, it would be wiser to love the righteous and pity the wicked.

V. PROSE.

- Than I began : " I se," quoth I, " what felicitie or misery it is, that is sett in the desertes of honest & wicked men. But in common fortune I see, but little good or yll to be. For no
 4 wise man wold rather choose to be exul, poore, dispisde, than
 riche, reuerenced, mighty, & flourishing abide in his own Citie. For then more plainly & with better witnes, is the
 8 propertie of wisdom seene, when the happines of Rulers be as
 it were skatterd among such peeple as be straungers, When
 cheefely geayle, lawe & other tormentes for due punishment
 rather pertayne to wicked Citizens, for whom they were
 first ordeynd. But when these be turnd in wry sorte, &
 12 wickedest payne doo presse good men, & yll doo snatch
 reward from vertue, I wonder much what may seeme the
 reason of so vniust a confusion, & doo desyre of thè to
 know. For lest wold I maruell therat, if I beleueed all
 16 things were mixt by chanceing luck. Now, God the guide,
 my doute increasith ; which when oft tymes he giues to good,
 delytes, to euill hard haps, somtyme agayne he giues yll
 chance to good, & grauntes the yll their wish, without ther

The objection that the wicked are often prosperous and the righteous the reverse, is combated by a reference to God's providence.

God sometimes grants good men their desire, and sometimes the wicked.

- Si mortem pctitis, propinquat ipsa*
Sponte sua, uolucres nec remoratur equos. 4
Quos serpens leo tigris ursus acri
Dente petunt, idem se tamen ense petunt.
An distant quia dissidentque mores,
Iniustas acies et fera bella mouent 8
Alternisque uolunt perire telis ?
Non est iusta satis sacuitiae ratio.
Vis aptam meritis uicem referre ?
Dilige iure bonos et miseresce malis. 12

As God is the ruler of the world, we must not doubt that all things are therein rightly ordered.

could a cause be founde, what hit should be that makes a 20 difference from chaunceing haps." "It is no wonder," quoth she, "if any thing rash & confounded be beleuid when orders reason is vnknownen. But thou, although thou knowest not the cause of so greate an order, yet because a good guyder 24 the world tempers, doubt thou not all things rightly ordered be."

5 Myter of the
iiijth booke.

Amazement and admiration are often excited by ignorance of the cause.

Examples of natural phenomena not understood by the ancients.

V. MYTER.

Yf man know not how stars
The Arcture next by hiest poles doo slyde,
Nor why Bootes slow glydes by y^e wane
And sluggy flames in sea doo dip, 4
When her swift rysings to soone performs,
Of hiest heauens y^e lawe will muse.
Of fulled Moone the hornes whitenid
Infected with y^e bounds of darkest night, 8
And such as with her shyning face were shaded
Dymmed Pheba those stars discover :
A common error folkes assayles
And brasen tymbrells stryke with many strokes.¹ 12
None musith that y^e southest² wynde
With hurling waue astones y^e shore,
Nor that y^e hardnid snowy ball by cold
By feruent heate of sonne resolues. 16
For ready is the cause of y^{is}³ be seene,
But hydden causes whyrls y^e mynd.

¹ On the occasion of eclipses of the moon, it was a custom among the ancients to strike upon brazen vessels, in order, as they thought, to free the moon from enchantment.

² The Latin text is *corus*, north-west wind.

³ Observe the use of the *th* symbol in other words besides "the."

METRUM V.

<i>Si quis Arcturi sidera nescit</i>		<i>Confusa Phoebe detegat astra :</i>	
<i>Propinqua summo cardine labi,</i>		<i>Commouet gentes publicus error</i>	
<i>Cur legat tardus plaustra Bootes</i>		<i>Lassantque crebris pulsibus aera,</i>	12
<i>Mergatque seras aequore flammæ,</i>	4	<i>Nemo miratur flamina cori</i>	
<i>Cum nimis celeres explicet ortus,</i>		<i>Litus frementi tundere fluctu</i>	
<i>Legem stupebit aetheris alti.</i>		<i>Nec niuis duram frigore molem</i>	
<i>Pallcant plenae cornua lunæ</i>		<i>Feruente Phoebi soluier aestu</i>	16
<i>Infecta metis noctis opacæ</i>	8	<i>Hic enim causas cernere promptum est,</i>	
<i>Quacque fulgenti texerat ore</i>		<i>Illic latentes pectora turbant.</i>	

*Such as our Age scarce knowith lyke
And vulgar fleete,¹ at souden gase.
Let cloudy faultes of error giue his place
And wonders sure be seene shall ceasse.²*

20 Wonders cease
when the cause
of them is under-
stood.

VI. PROSE.

"So it is," said I; "but since thy office it is to vnfold the cause of hidden maters, & expresse reasons hid vnder shade, I besech the, to looke on this, & for that this miracle
4 doth most vex me, teache it me." Then she, smyling a little:
"You call me to a matter that all men chiefly seek, to whom scacely suffisith to taste alone. For it is such a mater that one dout cut of, innumerable others as Hydras heades increase;
8 nether euer will ther be an end, vnles a lyuely fyre of the mynde doo bynde it. For in this mater, we inquire of the purenes of Prouidence, of the succession of Chaunce, of hapning Luckes, of the knowledge & predestination of God,
12 & of our free will, which of how greate burden all these be, thyself canst waye. But because this is som portion of thy medecin to know these thinges, tho we be wrapt in a straye lymite of tyme, yet we will stryue somewhat to determyne.
16 For if thou delyte in a musicall song, thou must differ a little thy delyte, while I doo tune in order the Reasons knyt together." "As please yoⁿ," said I. Then as begynning of an other theme, thus she disputed: "The creation of all thinges,
20 & the disposing of mutable Natures, & what euer by any meane is mooued, getes the cause, order, & forme of Godes mynde, stabilitie. And this sett in the top of her Purenes, appoyntes a sondry manner for ech action: which order, when
24 it is beheld in the very cleerenes of diuine vnderstanding, is named *Prouidence*. But when it is referd to those thinges that hit moonith & disposith, of the Auncientes it is called *Desteny*: which easely shall appeer [to be]³ diuers, yf a mans

Explanation of
the difference
between Divine
Providence and
fate.

Further proofs
to show that the
prosperity of the
wicked is unreal
and only a wise
disposition of
providence.

¹ Text is "*mobile vulgus*", inconstant crowd.

² This meter is in a secretary's hand.

³ The MS. is damaged here.

*Cuncta quae rara prouehit aetas
Stupetque subitis mobile vulgus.*

20

*Cedat inscitiae nubilus error,
Cessent profecto mira uideri.*

The difference
between Provid-
ence and
Destiny.

God by His
Providence dis-
poseth how all
things are to be
done.

All who are sub-
ject to Fate are
also under the
rule of Provid-
ence, for Fate is
subject to Pro-
vidence.

mynde will see the efficacy of both. For Providence is Godes 28
pleasure, appoyntyd by him that all rulith & all disposith.
But Desteny is the disposing of causes joynd to remouing
causes, by the which Providence knittith all thinges by her
orders. For Providence includith all, whither they be diuers 32
or infinite, but Desteny deuideth euery thing according to her
motion, distributing it to place, to forme, & tyme: that this
deuiding of temporall order joynd to the diuine pleasure may
be made¹ Providence, But that joyning, being seuerd & 36
deuided into tymes, that is Fate. Which tho they be sondry,
yet they depend one of an other. For fatall order proceedith
of Providence purenes. For as a craftes man, conceauing in
his mynde the forme of a woork, causith him to end, & that 40
which he hath plainly & presently foreseene, he ordrieth by
tymes rule: so God by his Providence singularly & stable
disposith all thinges to be don. But by desteny so deuided,
aboundantly & in his due season workes it. Whither Desteny be 44
exercised by familiar Spirites that serues for Godes Providence,
or whither the fatall work be knytt by the soule alone, or
Nature seruing in parte therto, or celestiaall courses of the
heavens, or by Angelicall powers, or by sondry industry 48
of Spirites, or by som of these, or by all: This is most
playne, that the forme of all thinges vnmoueable & simple is
Providence. But Desteny is of such thinges as the Diuine
Cleerenes disposith to be don, & makith the mooving lynk 52
& orderly Rule. So followes it, that all that subiect be to
fate, be vnder Rule of Providence, vnder whom Fate it self
down layes. But som thinges there are by Providence ap-
poynted that doo exceede Fates force. Those thinges they be 56
which fixed stably, next to diuinitie, exceede the Nature of
Fates mutabilitie. For as of all Circles the inmost that turnes
themselves about one rounde, coms neerest to the purenes of
the midst, and as a steddye stay of all that rolles about, doth 60
circuite the same, but the vttmost by wyder bredth rolled, the
more hit goes from the vndeuided midst of the poynte, so much
the more hit is spred by larger spaces, but whatsoeuer drawith
neere & accompanith the midst, & with his purenes is 64

¹ The Qu. en has read *fit* for *sit*.

ruled, ceassith to be stopt or ouerrun : *with* lyke reason, that furdest goes from the first intent, is wrapt in straighter knotes of Fate. And so much the freer is any man from the

68 same, as nearest he doth drawe to the orderers wheele. And yf he stick to the euerduring eternall mynde, wanting change, he goith aboue Desteny's necessitie. For as Reason is to vnderstanding, & that that is made, to that that is, And

72 as tyme to Eternity, & Circle is to the middest poynte : So is the order of fate changeable, compared to the stable purenes of Prouidence. For desteny moouith heauen & skye, tempers the *elementes* among themselves, & turnes them

76 thorow diuers changes : & such things as be bred & dye, renewes such ¹ by lyke generation of frutes & seedes. This knittes actions, fortunes of men by an indissoluble lynk of causes, which since they com all from the begynning of

80 an vnchanging Prouidence, it must needes be that otherwise than so, they can not change. For so things be well ordred, yf the euerlasting purenes of Godes mynde doth prescribe an vnturning order of causes. But this Rule byndith in, things

84 mutable & rashly fleeting, by his owne steddynes. Wherby altho to yoⁿ that can not consider the order of things they seeme confuse, and rombled together, yet he that is cause of all good, directes all thing to hit. For ther is no man how

88 wicked soeuer, that for yll-sake, will doo ought so. Whom tho as I haue told you afore, in seeking good, an yll errour hath turnd, yet the order that coms from the roote of all good, turns no man from his begynning. But what, thou wilt saye,

92 can be a greater confusion or a woorsse, than that aduersitie & prosperitie happens to good men, & alyke to euill doth hap, both wisht and hated? Doo men lyve of such integritie of mynde, that it must needes be that they be

96 wicked or good, that be supposed so? For in this we see diuers judgements of men vary, whom som thinkes worthy rewarde, other suppose deserue punishment. But let vs

100 Can he looke vpon the inward temper of the mynde, as well as of the body? The wonder is not vnylyke to him that

As Reason is to understanding and Time to Eternity, etc., so is the order of Fate changeable when compared to the stable pureness of Prouidence.

Although the order of things may seem to us confused, they are in reality kept in order by the Cause of all good.

We can only discern the bodies of men and not their inward thoughts.

¹ "such" is underlined, to be omitted.

The health of the
mind is sincerity,
and its sickness,
vice.

Man's Reason is
incapable of com-
prehending God's
Providence.

Quotation of a
saying of Par-
menidas.

knowes not, why to men of wholle bodyes, somtymes to these
sweet thinges please, som other delyte in sowre: why sick
men som be helpt by lenitiues, som other cured by corrosiues. 104
But thtis a phisician that knowes the meane of his helth &
sicknes together with his temper, nothing wonders at. What
other thing is the myndes helth, than sincerity? What the
sicknes, but vice? Who other is eyther keeper of good, or 108
ouerthrower of yll, than the directour and phisician of our
mynde, God himself? Who when he lookes out of the glasse¹
of his hye prouidence, knowith what for ech man is best.
And that he knowes is best, that he gyues him. And this is 112
the greate miracle of destenyces order, when it is treated by a
skylfull person, at which the ignorant woonder. And that
I may somewhat touche what mans Reason may comprehend
of Godes depth, in that mater that thou supposest to be most 116
just, & keeps greatest equalitie, it seemes all be different
from him that knowith what Prouidence is. And as our
frend Lucan sayde, the wynners cause pleased God, the woonne
Cato. For in this world what so thou seest be done beyond 120
hope, is the rightest order of all, And peruers is the confusion
of opinion her self. But if a man haue so much manner,
that he will agree both of diuine judgement & humayne,
yet is he of his myndes strength so weake, as if any aduersitie 124
hap him, he will leave to prise ynnocency, by whom he could
not keepe fortune. For the wise giuer sparyth him whom he
knowes aduersity will him payre,² so as he will not suffer him
labour in payne, for ought behooues him not. An other 128
man ther is vniuersally vertuous, holy, & next to God.
This man the diuine Prouidence judgith a wicked thing with
aduersitie to afflict, so that he will not suffer him be vext
with bodely disease. For as an excellenter than my self 132
sayde: 'A good man, his vertues doo inhabite him.'³ So it
concludes, that good men haue all thinges to rule, that
abounding iniquitie might be ruyned. To other men he
distributes certain mixtures, according to the qualitie of the 136

¹ The Latin text has *specula*, a high tower; the Queen has mistaken it for *speculo*, looking-glass.

² So in MS.

³ A saying of Parmenidas, which is now translated as follows:

"The gods built the body of a good man."

- mynd. Som men he stingith lest they should ouerflow into greate felicity. Others he tosses *with* aduersitie, that he may establish their myndes *vertue*, by patience, vse, & exercyse.
- 140 Others som to much feare, that beare they might; som other to much despise that carry they can not. These men he leades by woe to know themselves. Som other deserue an honorable name *with* price of glorious death. Som other haue
- 144 shewed a sample to the rest, vnuincible of payne: And so doo shew to wicked men how vnwon *vertue* is. Which how rightly & in order & for their good to whom it hapt they haue bene don, ther is no doute. For euin that eyther sorowfull or
- 148 desyred haps to the wicked folkes, *proceedes* of like cause. And as for the wicked, no man wonders, for thinking them worthy all yll: whose punishment both feares other from faultes, & breeds their amendement on whom it is imposd:
- 152 Prosperous thinges serue for greate argument that they be good. But what ought men iudge of such felicitie? when they see them the seruantes of the wicked. In *which* mater *som*-tyme they seeme to haue a dispensation, for that som mans
- 156 nature is so headstrong & rash, that neede of necessities cause may make him fall into a mischeefe, whom the providing of monny got, might serue for remedy. But when he lookes, his fyled conscience with faulte, & *with* himself
- 160 disputing of his fortune, *perchance* fearith that the losse should be sorowfull, of that the vse was delytefull. He will change therfore his condition, and whyle his luck feares to lose it, he will leave his wickednes. Vnworthy gotten felicitie throwes
- 164 downe som men to deseruid ruine; som men haue leave to punish, that they might invre good men, & punish the yll. For as no league ther is between the wicked & good, so can not the euill among them selves agree. What els, when ech
- 168 man disagrees, their vices being sondry, & often doo such thinges, *which* they discerne they ought not doo, after don they be? So haps it oft, that Godes providence wourkith a miracle, that euill men make yll men good. For when they
- 172 see that they suffer harm themselves by euill men, abhorring such actors, retourne to *vertues* frute, while they study to be vnlyke such as they hate. For it is Godes only powre, to make of euill good, when vsing them as they ought, drawes

The Divine Providence metes out divers measures to divers men.

The punishment of the wicked amends those on whom it is imposed and deters others from crime.

There is no league between the wicked and the good, and evil men cannot agree among themselves.

We cannot comprehend the works of God, but it is sufficient for us to know that He is the maker and beneficent director of all Nature.

from them som effect of good. For order keeps ech thing, 176
 so as what so doth leave his assigned way of order, the self
 same tho it hap to an other, falles in rule, lest in Providences
 kingdom, Rashnes should prevayle. 'Hard for me it is these
 thinges that touche God, as all the rest, describe.'¹ For 180
 neyther doth it becom man to comprehend all shapes of his
 woorkes, or by tongue or wit expresse. Only this may
 suffice, that we perceauce that God the maker of all Nature,
 disposith so of all as directes it to the good. And while he 184
 hyes to kepe such thinges in order as he made, he dryves all
 euill out of the boundes of his kingdom, by the order of a
 fatall necessitie. So it followes, that such thinges as we
 belecue the Earth to haue plenty, if we looke vpon the 188
 direction of Providence, we shall see ther is no yll at all.
 But now I see thè burnd with waight of question, &
 wearyed with length of reasoning, to expecte the sweetness of
 som verse. Take therfore a draught wherby refresht thou 192
 mayst trye strong further to go."

6 Myter of the
 iiijth booke.

Praise of Providence which regulates the dying and revivifying influence of the seasons, as well as all other periodical changes.

VI. MYTER.

If wary alone of thundring God y^e lawes thou wilt
With purest mynde beholde,
Of hiest heauen y^e top doo reve.
There Planets, with justest league of all, 4
Agreement old doo keepe.
The sonne styrd up by ruddy fyre
Phebas frosy axill tree ne letts,
Nor that Beare that on y^e top of world 8
A running course doth bend,
That neuer other stars wet beholding

¹ A verse from the Iliad ; the Queen has not given a correct translation of it.

METRUM VI.

Si vis celsi iura tonantis
Pura sollers cernere mente,
Aspice summi culmina caeli.
Illic iusto foedere rerum 4
Veterem seruant sidera pacem.

Non sol rutilo concitus igne
Gelidum Phoebes impedit axem ;
Nec quae summo uertice mundi 8
Flectit rapidos ursa meatus,
Numquam occiduo lota profundo

<i>Dround under western depth, is touched</i>		
<i>And seketh not with flames the Sea to hit.¹</i>	12	Regularity of the
<i>Ever with equall turne of tyme</i>		movements of
<i>Hesperus showes y^e later shades,</i>		the heavenly
<i>And Lucifer retourns y^e fay[r]est day.</i>		bodies.
<i>So Interlaced looue renews</i>	16	
<i>The eternall courses all,</i>		
<i>So jarring warr from starry sky made outlaw.</i>		
² <i>the Elementz all accord tempars</i>		
<i>In equal Sort, that Striving</i>	20	
<i>Moisteurs to droughts [by] turnes giue way,</i>		Succession of
<i>That the Coldz kipe faithe with flames,</i>		the seasons.
<i>And hanging fire vpward bend.</i>		
<i>And heuy erthe with waight bow downe.</i>		
<i>by seluesame Cause in milddist springe</i>	24	
<i>The flowring yere his Sauors yeldz,</i>		
<i>hottist Sommer Corne dothe ripe,</i>		
<i>And fruitful Autumne apples beares,</i>		
<i>Dripping Showres Wintar moistz.</i>	28	
<i>This temper feedes and brings fourth</i>		
<i>What so lyfe in world doth brethe.</i>		
<i>The same snatching makes & plucks away</i>		
<i>By the last gasp ending Spring.</i>	32	God sits on
<i>The maker hye meane while sitts</i>		high, ruling and
<i>Ruling bends of all y^e Raynes,</i>		directing all
<i>King & lord, spring and fyrst</i>		things.

¹ These two lines are corrected by the Queen.

² The following eleven lines are in the Queen's own hand.

<i>Cetera cernens sidera mergi,</i>		<i>Terraeque graues pondere sidant.</i>	24
<i>Cupit oceano tingere flammās.</i>	12	<i>Isdem causis uere tepenti</i>	
<i>Semper uicibus temporis aequis</i>		<i>Spirat florifer annus odores,</i>	
<i>Vesper seras nuntiat umbras,</i>		<i>Aestas cererem feruida siccāt,</i>	28
<i>Reuehitque diem Lucifer alium.</i>		<i>Remeat pomis grauis autumnus,</i>	
<i>Sic aeternos reficit cursus</i>	16	<i>Hiemem destitutus inrigat imber.</i>	
<i>Alternus amor, sic astrigeris</i>		<i>Haec temperies alit ac profert</i>	
<i>Bellum discors exulat oris.</i>		<i>Quidquid uitam spirat in orbe.</i>	
<i>Haec concordia temperat aequis</i>		<i>Eadem rapiens condit et aufert</i>	32
<i>Elementa modis, ut pugnantia</i>	20	<i>Obitu mergens orta supremo.</i>	
<i>Vicibus cedant umida siccis,</i>		<i>Sedet interea conditor altus</i>	
<i>Iungantque fidem frigora flammis,</i>		<i>Rerumque regens flectit habenas</i>	
<i>Pendulus ignis surgat in altum,</i>		<i>Rex et dominus, fons et origo,</i>	36

All created
things proceed
from God and
return to Him
again.

Lave, and wyse, of just y^e Judge, 36
And such by styrring as he rayses,
Buckdrawing stayes, and wandring keeps.
For but returning rightest lynes
Again he bent to bowing wheels 40
The Order that now stable keeps
Disseuerd all from Spring wold faynte.
Such is y^e common loue of all,
That with returne, for end of good be kept. 44
In other sorte endure they could not,
Unles agayne by loue returnd
Back to the cause them made bend.¹

VII. PROSE.

Every position
in life may be
happy ;

"Doo yo" see now what all these thinges we haue told may
get?" "What is that?" said I. "That all fortune may be
good."² "And how may that be?"³ "Attend," said she :
"When euery fortune eyther plesing or hard be made eyther to 4
exercise & reward the good, or to punish & correcte the yll,
it is euident that all is a good cause that eyther is manifest to be
iust or proffitable." "I perceau⁴ this reason to be most true,
and if I consider eyther prouidence or fate, that yo^a haue 8
afore tolde, your opinion leanith I perceau^e to steddyst
ground. But let vs set her yf please yo^a, among such as we
haue supposed to be out of men's opinions." "What is that?"
said she. "For the common speche of men deceau^es itself, & 12
oft supposith mens fortunes hard. Will ye⁵ haue me a little
draw neere to the vulgarest opinions?"⁶ "As it please yo^a,"
said I. "Doo yo^a not suppose that to be good that awayles,⁷

though this is
not the opinion
of the people.

¹ This metre is in several places incorrectly translated by the Queen, see Chaucer.

² *Inquit* omitted.

³ *Inquam* omitted.

⁴ *Inquam* omitted.

⁵ *Inquit* omitted.

⁶ Here is omitted transl. of "*ne nimium velut ab humanitatis usu recessisse videamur*?"

⁷ The answer of Boethius is omitted : *Ita est inquam*.

*Lex et sapiens arbiter aequi,
Et quae motu concitat ire,
Sistit retrahens ac uaga firmat.
Nam nisi rectos reuocans itus 40
Flexos iterum cogat in orbes,
Quae nunc stabilis continet ordo*

*Dissaepta suo fonte fatiscant.
Hic est cunctis communis amor 44
Repetuntque boni fine teneri,
Quia non aliter durare queant,
Nisi conuerso rursus amore
Refluant causae, quae dedit esse. 48*

16 and such thing as exercises or correctes, good therefore?"¹

"What els?" "But these belong to those which eyther vertuous jarre against aduersitie, or strayeng from vice takes vertues waye." "I can not deny it." "May the common people

20 deny that the rewarde is not good that good men haue?"

"No. For it must needes be the best." "And what of all the rest? Will the common sorte think that that is not best that, tho it be sharp, yet lymites wicked men by iust

24 payne?" "Yea," quoth I. "I think that to be the most misery of all. Let vs beware lest following the common opinion we doo something vnawares.² By this that we

have graunted we conclude that worsse is the state of them 28 that be eyther in the possibilitie, or in the aduance or obtayning of vertue, and yet byde in their iniquitie."³

"This is true," said I, "tho no man dare confesse it."

"Wherefore," said she, "so ought not a wise man beare with

32 greefe, fortunes wrestell, as it becoms not a strong man to be mooued, when a battell begyns. For the hardnes is argument for bothe, eyther to inlarge his glory, or to confirme his witt.

Wherby we call it force that styeking to his owne strenght

36 is not won by wo. For yo^u cam not to vs in the aduancement of vertue, to make vs ouerflow with delites, or drownd in pleasure, but that we should make a sharp battell against all fortune, and that neyther the sowre oppresse yo^u, nor

40 pleasant corrupt yo^u; the middle waye with steddy force maynteyne yo^u. For who so beneth this or beyond goes

has but felicities contempte, no trauells rewarde. For in your hand it is what fortune yo^u will frame you, for

44 what so seemith sharpest eyther invres, correctes, or

punishith."

A wise man must not flee from the struggle with fate, for he thereby acquires virtue.

Nothing can be worse than the state of those who have the opportunity of becoming virtuous and yet abide in their iniquity.

We hold fortune in our own hands by the way in which we receive her corrections.

¹ Here "*Fateor, inquam.—Bona igitur*" is missing.

² Here "*Quid? inquam*" is missing.

³ "*Ex his enim, ait, quae concessa sunt, euenit eorum quidem qui uel sunt uel in possessione uel in prouectu uel in adeptione uirtutis, omnem, quaecumque sit, bonam, in improbitate uero manentibus omnem pessimam esse fortunam.*" The meaning of this sentence is not well given.

VII. MYTER.¹

7 My. of the
fourth booke.

Exhortation to
heroism, of which
Hercules is
pointed out as
an example.

Description of
the labours of
Hercules.

Twis fwe yeres wratheful Atride made
With Frisians ruines war,
The vnchast bed of brother so revenged.
he while hoissing Sailes to Grecians ship he gaue, 4
With wische and bloud the windes apeed,
dispoiled of fathers Care the cruel priest
his daughtars throte of life deprived.
Vlysses waild his Lost peers, 8
Whom bloody Polepemus in his Large den
Gulped down unto his Cruel panche,
And furius yet with his yeles hed
his Joy repaid with woful teares his owne. 12
Hardy Labors his Hercules did grace.
He Centaures proude did tame,
Of skin the Lion flead,
With Certain shaftes the birdz did hit, 16
Snatched Aples from the Looking dragon ;
his Left hand peaced ² with golden metal,
Cerberus with threfold Cheane doth drawe.
A victor he is said to set the Lord for meat 20
To Cruel forefoted bests.
Hidra killed by venom sered,
Achelous streame with firy Looke
drowned under the shore his Shamed face. 24
Anteus he strake undar Libeans Sandes,
Cacus Aposed Euannndars wrothe

¹ This meter is in the Queen's hand. ² Sic. transl. of *gravior*, perhaps *pesed* (weighed).

METRUM VII.

<i>Bella bis quinis operatus annis,</i>		<i>Ille Centauros domuit superbos,</i>	
<i>Vltor Atrides Phrygiae ruinis</i>		<i>Abstulit saeuo spoliū leoni,</i>	
<i>Fratris amissos thalamos piauīt.</i>		<i>Fixit et certis uolucres sagittis,</i>	16
<i>Ille dum graiae dare uela classi</i>	4	<i>Poma cernenti rapuit draconi,</i>	
<i>Optat, et uentos redimit cruore,</i>		<i>Aureo laeuam grauior metallo,</i>	
<i>Exiit patrem, miserumque tristis</i>		<i>Cerberum traxit triplici catena.</i>	20
<i>Foederat natae iugulum sacerdos.</i>		<i>Victor immitem posuisse fertur</i>	
<i>Fleuit amissos Ithacus sodales</i>	8	<i>Pabulum saeuis dominum quadrigis.</i>	
<i>Quos ferus uasto recubans in antro</i>		<i>Hydra combusto periit ueneno,</i>	
<i>Mersit inmani Polyphemus aluo ;</i>		<i>Fronte turpatus Achelous amnis</i>	24
<i>Sed tamen caeco furibundus ore</i>		<i>Ora demersit pudibunda ripis.</i>	
<i>Gaudium maestis lacrimis rependit.</i>	12	<i>Strauit Antaeum libycis harenis,</i>	
<i>Herculem duri celebrant labores.</i>		<i>Cacus Euandri satiauit iras</i>	

And Shuldars thos wiche by heauens shuld pres
The bore the Same with folme did marke.
The Last Labor heauen beareing with nek unbowed
The heauen decernes far Labors pane.
Forward go that Stronge be wher hiest way
Of graetest Sample bides.
Why, Sluggardz ! baks do you tourne ?
The erthe won the heauens he
giues.

28 The reward for
earthly labours
is the attainment
of Heaven.

32

This is the end of the
fourth booke.

[Endorsed.]

The fourth booke.

These are written with the hand
 of Queene Elizabeth.

Quosque pressurus f ret altus orbis
Sactiger spumis umeros notauit. 28
Vltimus caelos labor inreflexo
Sustulit collo, pretiumque rursus
Vltimi caelum meruit laboris.

Ite nunc fortes ubi celsa magni 32
Ducit exempli uia. cur inertes
Terga nudatis ? superata tellus
Sidera donat.

THE FIFT BOOKE.

I. PROSE.

Philosophy takes
up her parable.

She gives a
definition of
chance according
to Aristotle.

Boethius asks
Philosophy if
there is nothing
that may be
called chance or
luck.

THIS spake she & tournd the course of talke to treat
& dispatche certain other things. Then I told her: "Right
was her exhortation, but worthiest of all her autoritie, but
this I haue found by experience true, that lately yo^u told me 4
of prouidence, how she was wrapt in diuers other matters.
But I ask, whither ther be any at all, or whither chaunce be."
Then she told me: "I hye to performe my dett, and shew thè
the way to bring thè to thy Country. And tho these things 8
for knowledge be most profitable, yet be they somewhat
strayeng from the path of our intent. And so must we use it,
lest wearied by the bye crookes, thou mayst not be hable to
endure the journey to right way." "I feare not that," said I. 12
"For place of quiet I shall haue most, to know such things as
most delyte me. And when all the manner of thy disputation
hath bene playne of greatest assurance, no cause I haue to
doute of the rest." "I will obey thy will," quoth she, & thus 16
began: "Yf any man defynes chaunce to be a hap that lightes
by rash motion & by no knot of causes, then I graunte ther
is no chaunce. And see it [is] a vayne voyce that nought
signifies. For what place can ther be left for rashnes, wher 20
God in order all keepith? For it is a true sayeng, That of
nought, nought is made, agaynst which none of the old wryters
could gayne say, tho they did not suppose ther were any
foundation layde by him that all made, but that all were 24
subiect to som materiall cause, as tho the Nature of all reason
made it. But if ought ther be that springes of no cause, it
must needes be, it is made of nothing. And if this can not
be so, nether is it possible for any such chaunce to be, as 28
we haue aboue reherst." "What then," quoth I, "Ys ther
nothing that may be rightly calld chance or luck? Or is ther
any such, tho vulgar people knowes not, to whom such name
pertayns?" "Aristotle myne," quoth she, "in his Phisickes 32

- hath defynd it in a neere reason to breefenes & trouth." "How
so?" quoth I. "As oft," quoth she, "as any thing is don for
any cause what euer that haps beside the intent of him that
36 did it, that is called Chaunce: as if a man digging vp his
grounde for cause of tylling should fynde turnd vp a waight
of golde. This is beleeu'd euer to hap by chaunce: But it
coms not of nought, for it hath his own proper occasion, of
40 which the happing & unlookt for luck, seems to haue wrought
this hap. For if the plow man had not harrowd his ground,
& yf the layer vp had not there hid his monny, gold there had
not bene found. These be the causes of happing Chaunce,
44 because it coms of meeting & agreeing causes, not from the
Doers Intent. For neyther did he that hid it, nor he that
plowde it, mynde to haue found it there. But this agrees,
that made him fynde it because the other hid it. Therefore it
48 is lawfull to defyne Chaunce to be a thing vnlookt for, & a
hap growing of such thinges as for an other intent is don.
But order it self that goes on with an vnshonning turne, that
it is, that makith causes agree & meete, which comming from
52 the fountayne of prouidence, disposith all in their place &
tyme."

Philosophy
answers that
Aristotle has
defined it briefly
and truly.

Chance may be
defined as some-
thing unex-
pected and the
result of an
action done with
some other
intent.

I. MYTER.¹

Neare the Craggs of Achemians rock wher turned to folowars
brestz the flying warior dartz doth throw,
from one springe Tigris eke Euphrates arise
Strait by waters parted Soundred be. 4
Who met and in One Cours reclaimed,
The Streame that Eache depthe drew agries:
Let top Sailes meet and trunckis by currant drawen
and mixed waters fil the chaunging Cours, 8

The above defi-
nition of chance
is exemplified by
two rivers.

¹ In the Queen's own hand.

METRUM I.

Rupis achaemeniae scopulis ubi uersa sequentum
Pectoribus figit spicula pugna fugax
Tigris et Euphrates uno se fonte resolvunt
Et mox abiunctis dissociantur aquis. 4
Si coeant cursumque iterum reuocentur in unum,
Confluat alterni quod trahit unda uadi:
Conuenient puppes et uulsi flumine trunci
Mixtaque fortuitos implicet unda motus, 8

*And Suche falz as bending erthe hath Skattered
A running Ordar of falling Gulfe ordars.
So what so Seame by Slakning ranes to slip
Chanchis bit yet indures and by a Law goes on.*

12

II. PROSE.

Of human
liberty, of will
and its misuse.

"I mark it," said I, "& as you say, so agree. But in this course of agreing causes, is ther any liberty in our will, or does a fatall chayne constrayne the motions of mens myndes?"

A man desires
what he wishes
and shuns any-
thing he does
not wish.

"Ther is one," said she: "for nether shold ther be a naturall Reason,¹ but that there were an arbitrable liberty. For that 4
that naturally can Reason rule, that hath Judgement, by which all by hit self discernes. Then it knowes both what to shun & wish: He desyres that he wisshith, & shuns that he 8
thinkes meete to flye. wherfore to such as reason haue, a liberty of willing or denyeng is. But in all, I suppose not alyke. For to celestiall & divine substances ther is a playne iudgement & vncorrupted will, & a strong powre 12
ready to perform the desyred. And needes it must be that humayn soules be freer, when they keepe themselves in the contemplation of Godes will, & lesse when they slyde to bodyes Care, & lest of all, when they are lymed with earthly 16
lyms. But it is the greatest bondage, when they, giuen to vice, hath fallen out of the possession of their own Reason. For when they throw they eyes from light of hiest truth to base & darkest maters, straight dymd by ignorance cloude, 20
are vext with slayeng affections, which increasing, & agreing vnto, they heape that bondage to themselves they bring, and are in a sorte captiued by their own libertie. Which he beholding that sees all from the first, & vewes the sight of 24
his own prouidence, all destenyres he desposith, agreing to their merit, 'all thinges beholdes & heares.'"²

Human souls
are freer the
more they devote
themselves to
the contem-
plation of God's
will and the less
they care for the
body.

¹ The text has "*rationalis natura*," "understanding being."

² The last five words of the text are in Greek, a quotation from Homer: ΠΑΝΤ' ΕΦΟΡΩΝ ΚΑΙ ΠΑΝΤ' ΕΠΑΚΟΤΩΝ.

*Quos tamen ipsa uagos terrae decliuiæ casus
Gurgitis et lapsi defluus ordo regit.
Sic quæ permissis fruitare uidetur habenis
Fors patitur frenos ipsaque lege meat.*

12

II. MYTER.

<i>Cleere Phebus with purest light</i>		Comparison of
<i>The honnyed mouth of Homer sings.</i>		God with the sun.
<i>Who yet y^e deepe bowells of earth and sea</i>		
<i>With weake Sight of beames pears not.¹</i>	4	
<i>Not So of the Great world the framar.</i>		
<i>Gainst him that al from hy doth view</i>		God views the
<i>No waight of erthe may resist,</i>		whole earth from
<i>Not night with darkist Clouds Ganesays.</i>	8	above.
<i>In moment stroke his mynd all Sees,</i>		
<i>What wer, what be, what shal bifall :</i>		
<i>Whom Sole alone for that he al espies,</i>		
<i>Truly thé may Sole Call.</i>	12	

III. PROSE.

“Lest I shold be confounded with a harder doute, I pray
 yo^e tell me what this is?” “I do coniecture,” quoth she,
 “what most troubles thè. Me thinkes² it a crosse mater &
 4 in it self disagreeing, that God all knowes, & yet ther should be
 a free will. For if God all forsees, nor beguilde can neuer be,
 it must needes follow, that his providence hath seene, must
 be. Then yf from the begynning, not only mens deedes, but
 8 their counsells & wills he hath forknowen, no free will
 should be. For nether can any man doo, nor will, but that
 that his diuine neuer fayling providence knowes. For yf such
 12 be an assured foresight of that shuld happen, but shold breede
 an vncertain opinion, which to beleue of God, I iudge
 iniquitie. For nether do I allow that reason, by which som
 men beleue, they can lose the knot of this question. For

Defence of free
 will against the
 so-called doc-
 trine of predes-
 tination.

If from the be-
 ginning not only
 men's deeds but
 their counsels
 and wills be
 foreknown, there
 can be no free
 will.

¹ “Peers,” or appears, incorrect transl. of *perrumpere*. This and the remaining
 lines are in the Queen's hand. ² *Inquam* left out.

METRUM II.

<i>Puro clarum lumine Phoebum</i>		<i>Nulla terrae mole resistunt,</i>	8
<i>Mellistui canit.oris Homerus.</i>		<i>Non nox atris nubibus obstat.</i>	
<i>Qui tamen intima viscera terrae</i>		<i>Quae sint, quae fuerint ueniantque</i>	
<i>Non ualeat aut pelagi radiorum</i>	4	<i>Vno mentis cernit in ictu :</i>	
<i>Infirma perrumpere luce.</i>		<i>Quem, quia respicit omnia solus,</i>	12
<i>Haut sic magni conditor orbis.</i>		<i>Verum possis dicere solum.</i>	
<i>Huic ex allo cuncta tuenti</i>			

Things do not
happen because
they are foreseen
but because they
must happen.

It is quite un-
reasonable to
say that the
chance of tem-
poral things
should be the
cause of eternal
foresight.

If any man think
wrongly of any-
thing that exists,
that is no know-
ledge but a false
opinion very
different from
the truth.

they say, that that shall not hap only because God has 16
foreseene it, but contrariwise, because it was sure to hap,
therfore the diuine *providence* knew it, & therfore it is
necessary that this shold fall to the contrary parte, For, be-
cause they are foreseene, that makes not that they shall hap, 20
but because they must be, they are foreseene. As tho this
were the contention, whither the cause of ech thing be the
foreknowledge of necessitie that so it should be, or the fore-
providence of God that makes necessitie.¹ But we will 24
stryue to make it playne, how the order of causes is such,
that necessary must be the hap of that that chaunces, altho
we doo not see aforehand the neede of that haps. For if a
man sytt, of necessitie he must know that he syttes; and 28
contrarywise, whither the opinion be right that because he
sittes, therfore of necessitie he must sitt: In both ther is a
necessitie, in the one of sytting, in the other of truth. But
it followes not, that therfore he sittes, because the opinion 32
was true that he did so, but the opinion is rather true because
he sat afore. So when truth is on both sydes, ther is a
necessitie of both. The lyke we must reason of providence
& thinges to com. For altho they be foreseene, because 36
they shall hap, they hap not yet bicause they are foreseene.
Yet of necessitie, they must needes eyther hap foreseene by
God, or prouided for chaunce, which is ynough to kyll the
libertie of *our* will. But how out of reason is it, that the 40
hap of temporall thinges should be said the cause of eternall
foresight? For what is it els but to think that God therfore
foresees, that that is, because it should hap, than for to think
that such thinges should hap, the diuine *providence* to be the 44
cause? Besides, when I know any thing to be, it must needes
be that that was. So when I know what shall be, it must
needes be that so it shall be; & so it should follow, that
the chaunce of that that is foreseene can not be shund. 48
Lastly, yf any man think awry of that that is, not only that
is not a knoledge, but is a false opinion, furr different from
the trouth of knowledge. So as, yf any thing so shall hap,
that of hit ther is no certain nor necessary hapning, who can 52

¹ Here the meaning of the text is very obscure: "*quasi uero quae cuius rei causa sit praescientiane futurorum necessitatis an futurorum necessitas providentiae laboretur.*"

know aforehand that that must needes hap? for as the knowledge it self is mixt¹ with falshed, so needes must be the same that of her is gatherde. For that is the cause, why
 56 science wantes falshed, because it must needes be of necessitie, such thing as true knowledge must comprehend. What then? How doth God foreknow these vncertain thinges? For if he perceauce happing chaunces, that can not be shund, if it be
 60 possible that such thinges happens, than is he deceaued: which not only is iniquitie to think but as yll to speake. But if he knowes that they shall be such as they shall, in eyther knowing they shall hap, or not chaunce, what a fore-
 64 knowledg is this, that comprehendes nothing sure nor certain? For what makes mater, or why should we esteeme this mocking prophecy of Tiresia? 'What I shall say, or shall be, or shall not.' Why should diuine providence excell humayn opinion,
 68 if it judge vncertainties as men doo, Whose sequele is vncertain? And if with him, the surest founten of all thinges, no vncertaintie can abyde, sure is the hap of those thinges. that vndoubtedly he knowith shall hap. Wherfore ther is
 72 no liberty in mans counsells nor actes, which Godes mynd, that all foresees without falshodes errour, tyes & constrauns to one end. Which once concluded, what a fall shall hap then to humain cause, is playne. For in vayne rewardes to
 76 good and payne to yll be sett, to whom no voluntary & free motion of the mynde is due. And that should seeme most wicked of all other, that now is deemed justest: Eyther wicked men be punisht, or the good rewarded, whom no self
 80 wherby (than which nothing can be wickedlyer imagyned,) turns them to eyther, but a certain necessitie of hap compels them. So neyther should ther be vice nor vertue, but rather a mixte & vnseparable confusion of merite. When all order of maters is led by providence, & nothing lawfull for mans determinations, hit concludes, that all our faultes be turnd to the Authour of all good. So should ther be no reason of hoping ought, or of intreating. For what
 88 should any man hope or sue for, yf an vnturning necessitie constraund all thinges that we wish? So should the conuers-

As knowledge is unmixed with falsehood, the same holds good of the result of knowledge.

Divine Providence would be no better than human opinion if it judged uncertainties as men do.

It would be in vain to reward good and punish evil if there were no free will.

¹ The text has *impermixta*, "unmixed."

Men would be deprived of all their comfort in God if all things were governed by necessity.

ation we haue among men, & comfort of God, be taken away : which is of hope & prayer. For if thorow price of true humilitie, we deserue the unestimable inclination of Godes 92 grace, being the only meane men seeme with God to speake, & joyn to his vnexpressable light by meane of our prayer, euin afore we obtayne yt : which, if we beleuee the necessitie of thinges to hap, shall seeme to haue no strength, wherby 96 we may styck & cleave to the Prince of all thinges ? And so of necessitie, Mankynde, as a little afore thou hast told, shall consume disseuerd & disioynid from his own fountayne."

III. MYTER.¹

A setting forth of the Platonic doctrine : that the principal part of our knowledge, is a recollection of what we knew in a previous existence.

*What disagrijng Cause the bond of all things breakes ?
What God suche wars twixt two trothes makes,
That what so coupled singly agree
The selfsame mixt must be disionyed ?* 4
*but discord none among the truthes befalls,
And Certain Sure vnto themselves do stik ?
but mynd opprest by blindid Limmes
Can not by flame of overwhelmed Light* 8
*The smal knots of al things finde.
But why with suche desire doth true mynde seake
The hidden Cause of thinges serche Out ?
Knowes he that gridely to knowe he wyls ?* 12
*Why strives he to knowe agane the had ?
If ignorant he be, why blindid things seakes he ?
for who that wischeth that knowes not what,
Or who foloweth that he wotz not ?* 16
Or may he finde, or found knowe

Men ardently desire to search out hidden causes.

¹ In the Queen's own hand.

METRUM III.

<i>Quaenam discors foedera rerum Causa resoluit ? quis tanta deus Veris statuit bella duobus, Vt quae carptim singula constant</i>	4	<i>Rerum tenuis noscere nexus. Sed cur tanto flagrat amore Veri tectas reperire notas ? Scitne quod appetit anxia nosse ?</i>	12
<i>Eadem nolint mixta iugari ? An discordia nulla est ueris Semperque sibi certa cohaerent ? Sed mens caecis obruta membris</i>	8	<i>Sed quis nota scire laborat ? At si nescit, quid caeca petit ? Quis enim quidquam nescius optet, Aut quis ualeat nescita sequi ?</i>	16
<i>Nequit oppressi luminis igne</i>		<i>Quoue inueniat, quisue repertam</i>	

Suche forme of wiche he knowes not shape ?

And whan he viewes the higest mynd,

The Chief and al togither may he get ?

but now the mynd hid in Limmes Cloudes

hathe not of al forgot his owne,

And, thogh the partz be lost, retaines the hed.

Who euer seakes the trueth to knowe,

Of nether Sort is rightly Called :

for nether al doth knowe nor ignorant of al :

but top of al retaining kipes by whos aduis,¹

From hy the seen draweth, that bettar he may

The partz forgot the kept rejoingne.

20 Though the details of what was formerly known may be lost the whole is retained.

24

28

IV. PROSE.

“This is an old quarrell,” quoth she, “of providence, vehemently handed by Tully, when he devided desteny, & a thing by the much & long sought, but yet not by any of yo^r sufficient
4 nor certainly found out. Whose cause of darknes is, for that the motion of mans Resons can not attayne the purenes of Godes foreknowledge, which yf she might by any meanes imagine, no doute at all were left. Which yet I will at-
8 tempte to expresse & make playne, if I had once dispatcht the thinges that first thou mouest. For I ask, why dost thou think the reason of men that wold expresse it, is not sufficyent? which for that hit supposith the prescience not to be the
12 cause of necessitie to haps, therefore thinkes that free will is let thorow the foresight. For whence dost thou drawe thy argument of the necessitie of haps, but supposing they are foreknown, they must needes hap? Yf therfore the fore-
16 knowledge doo ad no necessitie to that followes, as thou thy self confest, what cause is ther then that our voluntary haps

Argument the same as in III. Prose, viz.— Defence of free will against the doctrine of predestination.

This argument is based on the conclusion that because a thing is foreknown it must of necessity happen.

¹ Sense obscure.

Queat ignarus noscere formam ?
An cum mentem cerneret altam, 20
Pariter summam et singula norat ?
Nunc membrorum condita nube
Non in totum est oblita sui,
Summamque tenet singula perdens. 24
Igitur quisquis uera requirit,

Neutro est habitu : nam neque nouit
Nec penitus tamen omnia nescit :
Sed quam retinens meminit summam 28
Consult alte uisa retractans,
Vt seruatis queat oblitus
Addere partes.

It is not necessary that because things are foreseen that they must happen, but it is a token that they may happen.

This conclusion is not deduced from reasons foreign to the subject, but from plain and evident ones.

No one will say that things which he hath seen done cannot happen.

should be compeld to the sure end of causes? For *argumentes* sake, mark what wold follow, Then should we agree ther were no prescience. Are they compelled to a necessitie, because they hap by *our* own free will?" "No." "Let vs reson that he haue free will, & yet that it makes no necessitie: then yt remaynes that *our* free will is wholle & sownde. But thou wilt saye, foresight, tho it bring no necessity that things must hap, yet it is a token that such things may hap. And by this meanes, tho there were no foreknowledge, yet necessary end of things shold be. For every lyke showes what it is, but doth not make that it showes. Wherefore we conclude that *som*¹ things hap of necessitie, so that the foreknowledge seemes to be a foretoken of the necessitie. Or els if it were no foreknowledge,² hit could not be the signe of that which is not. Now yoⁿ haue the conclusion euident by a fyrme reson, which is not drawn out of signes & *argumentes* that be farr from the mater, but of convenient & necessary causes. But how haps hit, that those things do not chaunce that be foreseene shall be? As tho we did beleue that such things should not hap, which the diuine providence hath foreknowen shall hap, but rather this doo we think, tho they doo chaunce, no necessitie of nature hath made them so to be; which heerby thou mayst easely see. For we beholde many things while they be don, subiect to *our* sight: euin as such things we looke that car men shold doo in draweng & turning of those he guydes. and so of all other maters. But doth any necessitie compell this? No. For in vayne should be the end of art, yf all things, compeld were mooued. Such things therfore when they are don, want a necessitie to compell them, the same afore they be don, without necessity must be. Wherefore some things there be that haps, whose end is free from all necessitie. For I suppose no man will saye, that those things could neuer hap which he hath seene to be don. Therefore these things fore knowen haue their haps free. For as knowledge brings no necessity to doo so, foreknowledge compels nothing to be don. But

¹ Text has a negation, "*Quare demonstrandum prius est nihil non ex necessitate contingere.*"

² The text has only *haec*, which refers to "necessity," not to "foreknowledge."

thou wilt saye, This is doubted, whither ther can be any fore-
 knowledge of that that necessarily must not hap. For that
 56 seems to disagree. Dost thou think that necessitie must needes
 follow such thinges as are foreseene? ¹ Yf ther be no necessity,
 it can not be foreknowen, & so nothing can be compre-
 60 beleeve uncertain haps to be none, but such as certain know-
 ledge hath foreseene, it is playne that that is the darknes of
 our opinion, not the trouth of our knowledge. For els other-
 wise than truth is, thou shouldest think, & haue a beleeve
 64 awry from the integrytie of true knowledge. Of whose errour
 this is cause, that men suppose all thinges that they knowe
 to be deryued of the force & nature of the causes them-
 selves, which wholly is contrary. For all that is knowen,
 68 is comprehended, not according to his worth, but according to
 the knowers powre. For as, by this short example, it is
 playne, that the circuite of a body is knowen diuersly by
 sight, & diuersly by touche; for when hit remayns aboue,
 72 does from thence behold all *with* beames cast abrode: but
 when kept in his own circle, & so bound in about the compasse
 of his owne motion, he circles rowndnes *with* his owne partes
 parceaveth; so Man himself is beheld in diuerse sortes, by
 76 sense, imagination, reson, & understanding. For sense judgith
 of the figure that is set in his materiall subject. Ymagination
 lookes *upon* her forme, *without* her matter. But Reason ouer-
 passith this, & wayeth her show, which remaynes in all thinges
 80 by an vniuersall consideration. But vnderstandinges eye
 lookith hyer: for ascending to the largenes of the vniuersalitie,
 lookes *upon* her simple forme, *with* the pure myndes insight.
 In which this is most to be considered: for the vppermost force
 84 of vnderstanding, includith the inferiour, but the lower can
 neuer ryse up to the hyar. For nether is sense ought worth
 without his subiect, or ymagination behold vniuersall formes,
 or Reson comprehend the simple forme; but vnderstanding
 88 as looking from aboue, conceauing the right forme, judgith a
 right of all thinges that be vnder, & in that sort compre-
 hendes it as knowen to none other. For hit knowith the

If there is no
 necessity a thing
 cannot be fore-
 known, and if we
 believe in no
 uncertain
 chances this re-
 sults from the
 darkness of our
 opinion and not
 from the truth of
 our knowledge.

All that is known
 is comprehended
 not according to
 its worth but
 according to the
 power of the
 knower.

Sense judges of
 things in their
 material form,
 while the im-
 agination looks
 upon the form
 without the
 matter.

¹ No question in the text. "*Dissonare etenim videntur putasque, si praevidcantur, consequi necessitatem.*"

When reason
beholds all
things it cannot
comprehend by
imagination such
things as are to
be imagined and
felt.

vniuersality of Reason, the shape of ymagination, & senses
matter, nor vsing reason, imagination, nor sense, but orderly
by one twynkell of the mynde, all ouerlookith. Reson also
when hit beholdith all thinges, can not comprehend by
ymagination, nor vsing sense, such thinges as be to be
ymagened & to be felt. For this is hit that defynes the
vniuersalitie of euery mans conceyte. A man is a resonable
ij footed Creature : which tho it be an vniuersall knowledge,
yet no man is ignorant but hit hath sense & imagination,
which no man considerith by Imagination or sense, but by a
reasonable conceyte. For tho Imagination tooke her begyn-
ning seing & forming figures, yet, tho sense were away, it
respectith all sensible thinges, tho with a sensible and imagin-
ary reason. Do you not see then, how in knowing all, they
rather vse their own propertie than of thinges knowen? &
that by reason : for when all Judgement remaynes in the acte
of the Juger, it must needes follow that euery man performs
his worke, not by others powre, but his own."

When judgment
remains in the
act of the judger,
it follows that
every man per-
forms his work
by his own power
and not by that
of others.

Explanation of
the manner in
which our per-
ceptions arise.

Boethius en-
dorses the
opinion of the
Stoics that our
minds are quite
passive in the
reception of
perceptions.

IV. MYTER.

*Ons in the porche¹ wer broght in men
Of obscure line,² and old thé wer,
Who Sens and Image out of lest notes³
In mens myndz ingrauen beliué,
As oft haps the running stile
In seayng⁴ paper leue,
Some printid Lettars stik,
That marke haue none at all.
But if the mynd by her owne raigning
Expris by motions naught,
Saue only patient lies*

¹ Hall of the Stoics.

² Difficult to understand.

³ "Notes" must be a scribe's error. Trans. of *corporibus*. ⁴ Sic. Trans. of *aequore*.

METRUM IV.

<i>Quondam porticus attulit</i>	<i>Mos est aequore paginae,</i>	
<i>Obscuros nimium senes</i>	<i>Quae nullas habeat notas,</i>	8
<i>Qui sensus et imagines</i>	<i>Pressas figere litteras.</i>	
<i>E corporibus extinis</i>	<i>Sed mens si propriis uigens</i>	
<i>Credant mentibus imprimi,</i>	<i>Nihil motibus explicat,</i>	
<i>Vt quondam celeri stilo</i>	<i>Sed tantum patiens iacet</i>	12

<i>Subject to bodies markes</i>	12	Our minds are active first in creation of logical ideas, secondly in the formation of opinions, and thirdly in other logical operations: syllogisms, deductions, and inductions.
<i>And vain the fourmes</i>		
<i>Glaslike of all doth make.</i>		
<i>Whenche this that in our mynd raignes</i>		
<i>Knowelege of al discernes ?</i>	16	
<i>What power al beholdz,</i>		
<i>Who the knowen deuides ?¹</i>		
<i>And knowing² eache way</i>		
<i>Now lifts on hie the hed,</i>	20	
<i>Than falz to Lowest thinges,</i>		
<i>Than gathering in hit selfe</i>		
<i>With truethe fals rebukes ?</i>		
<i>This is the making Cause</i>	24	
<i>Wiche muche more mightiar is</i>		
<i>Than suche as only material markes</i>		
<i>Receaues with her owne prints.</i>		
<i>But yet a passion doth begin and sturs</i>	28	
<i>The myndz fors while body liues,</i>		Some external cause must give the impetus to this activity of the mind.
<i>Whan ether Light the yees doth hit,</i>		
<i>Or Sound in ear doth strike.</i>		
<i>Than sturred strenght of mynd</i>	32	
<i>What figures within hit holds</i>		
<i>Joigned like he Cals,</i>		
<i>Applies them to the outward knownen,</i>		
<i>And fancies mixe to formes</i>	36	
<i>That hidden rest within.</i>		

¹ Transl. of "*Quae diuisa recolligit?*" is missing.

² "Taking" is a better transl. of *legere* than "knowing."

<i>Notis subdita corporum</i>		<i>Longe causa potentior</i>	
<i>Cassasque in speculi uicem</i>		<i>Quam quae materiae modo</i>	28
<i>Rerum reddit imagines,</i>		<i>Impressas patitur notas.</i>	
<i>Vnde haec sic animis uiget</i>	16	<i>Praecedat tamen excitans</i>	
<i>Cernens omnia notio ?</i>		<i>Ac uires animi mouens</i>	
<i>Quae uis singula perspicit</i>		<i>Viuo in corpore passio,</i>	32
<i>Aut quae cognita diuidit ?</i>		<i>Cum uel lux oculos ferit</i>	
<i>Quae diuisa recolligit</i>	20	<i>Vel uox auribus instrepat.</i>	
<i>Alternumque legens iter</i>		<i>Tum mentis uigor excitus</i>	
<i>Nunc summis caput inserit,</i>		<i>Quas intus species tenet</i>	36
<i>Nunc decedit in infima,</i>		<i>Ad motus similes uocans</i>	
<i>Tum sese referens sibi</i>	24	<i>Notis applicat ceteris</i>	
<i>Veris falsa redarguit ?</i>		<i>Introrsumque reconditis</i>	
<i>Haec est efficiens magis</i>		<i>Formis miscet imagines.</i>	40

V. PROSE.

Explanation of
the distinction
between the vari-
ous degrees of
intelligence,

the highest of
which is to be
found in the
Divine, and the
lowest in that of
the immovable
molluses.

Here the great
disputed ques-
tion of the
Scholastics is
touched upon:
Whether there be
so-called uni-
versalia.

"For yf, in feeling bodyes,¹ the motions that be made outwardly affecte the senses properties, & that the bodyes passion doth go afore the strength of the doers mynde, which provokes the myndes action, & styrrith in meane while the 4 quiet fansyes that inward remaines: yf in sensible bodyes,² I saye, the mynde is not afflicted ³ with passion, but by violence shewith the same that the body makes, how much more those thinges which are most voyde of bodyes affections,³ 8 in discerning, follow not outwardly they cast afore them, but doth performe the action of the mynde? By this reson, many knowledges haue giuen place⁴ to diuers & differing substances. For only sense deprived of all other knowledge, 12 wantes to lyving thinges that haue no motion, as the sea shells, & such other as by cleaving to rockes, be nourished. But Imagination seems only an affection in creatures that moue & haue desire to shon or seek. But mans reson is 16 only proper to himself, as vnderstanding to God: so as that knowledge exceedes all other, that by her own nature not only her own, but knoweth the rest of knowledges subiect ⁵ to her. But what if sense be taken from reson, & Imagination lost: ⁶ 20 shall we saye ther is no thing vniuersall that generally Reson hath to looke vnto? For that that is sensible & imaginary, that can not be vniuersall, for eyther true is the Resons iudgement, & sense to be nothing worth, or because it knowes 24 that many thinges be subiect ⁷ to sense & Imagination, therefore vayne shold the conceyte of Reson be, which,⁸ because it is sensible & singular, considers yet an vniuersalitie about it. Besydes, yf Reson, gaynesaying, aunswers, that she sees 28

¹ "*Quod si in corporibus sentiendis.*" The Queen appears to have mistaken *sentiendis* for *sentientibus*.

² The same error as in note 1; here Chaucer has also "sensible bodies."

³⁻³ In this sentence the Queen appears to have taken the common, instead of the philosophical meaning of the words, and thereby the true meaning is lost.

⁴ Incorrect transl. of *cessere*, "fallen to the lot of."

⁵ The expression *subjecte* of the text must be taken in the philosophical sense.

⁶ This sentence is quite otherwise in the original. "*Quid igitur, si ratiocinationi sensus imaginatioque refragentur, nihil esse illud uniuersale dicentes quod sese intueri ratio putet?*"

⁷ The same misunderstanding as in note 5.

⁸ From here to the end of the sentence the real meaning is lost.

what is sensible, what imaginary, in the reson of all that comprehendes, yet she can not aspire to the knowledge of that only, for that her science can not exceede the bodies shape.

- 32 But we must beleue of the knowledge of all things *with*¹ a
 steddier & perfeter Judgement. In this controuersy there-
 for, we that haue both powre of resoning, imagining, &
 feeling, shall not we more allow the cause of reson? It is
 36 euin lyke as mans Reson doth not think how it may looke
 vpon Godes vnderstanding of outward things *without* it self
 doo know it. For thus yo^a dispute: Yf such things as
 seeme not to haue *certain* & necessary sequels, the same can
 40 neuer be foreknown surely to hap, therefore ther is no
 prescience of such things; which if we beleue to be, then
 should ther nothing hap of necessitie. Yf therefore, as we be
 partakers of reson, so we had the iudgement of Godes will,
 44 as we iudge that *imagination* & sense ought to giue place to
 Reson, so shold we deeme it most just that humayne reson
 should submit hit self to Godes mynde. Let vs therefore lyft
 vp our selves into the Top of his vnderstanding: for there
 48 reson shall beholde that in hit self it can not see, that is,
 how those things that haue not *certain* & sure endes, yet
 shall shewe them assured, & a deternynd foreknowledge.
 And that is not opinion, but an included purenes of the hiest
 52 knowledge that is shut in no lymites."

Boethius answers this question in the affirmative.

The measure of Divine prescience is explained by contrasting it with the imperfection of human knowledge.

An exhortation to trust in Divine wisdom whenever we find our own unavailing.

V. MYTER.

*In how many shapes pas beastes on ground :
 Of wiche of bodies Long the dust some turnes
 Withe fors of brest contin[u]ed trace doth trail :
 Some whos swijtnis wings the windz do part
 And strait the bredth of largist skie doth pas :*

Man alone of all living creatures walks upright ;

4

¹ This "with" destroys the sense of the original.

METRUM V.

*Quam uariis terras animalia permeant figuris :
 Namque alia extento sunt corpore, pulueremque uerrunt,
 Continuumque trahunt ut pectoris incitata sulcum :
 Sunt quibus alarum leuitas uaga, uerberetque uentos,
 Et liquido longi spatia aetheris enat: et uolatu :*

4

which fact
should be a con-
stant reminder to
him to turn his
mind to higher
aspirations.

*Some on ground ther steps to print reiois,
Or griny fildz to pas, or woodz to haunt.
Whos formes thogh thou see difar far, 8
Yet downe face thers ther dullid sencis.
Mankind alone his hed vpward bendz,
At eas doth stand with body Clad and erthe Lookes on.
This figure warns, but for the Clays deceat, 12
that thou with liftid Looke that heauen aspiring upcast thy
he[d],
On hy thy mynd shuldst raise, Lest overwaid
Thy body made aloft thy mynd shuld Lowar sit.*

VI. PROSE.

An attempt is
made to explain
the Divine sub-
stance.

"For that therefore, as a litle afore I showed, all that is
knownen, not of her own, but of the nature of such thinges as
are comprehended is knownen,¹ Let vs look now as much as
becoms us, what is the state of the diuine substance, that we 4
may the better know, what is the knoledge therof. It is the
common judgement of all that lyve by Resons Rule, that God
is euerlasting. Let vs consider what is eternitie. For this
shall show us both Godes nature, & his knoledge. Eternitie 8
is therfore an vnending, wholle & perfet possession of lyfe,
which more cleerly appeers by the comparison of temporall
thinges. For what so lives in tyme, that present from past,
goos on to the following, And nothing is ther appoynted in 12
tyme, that altogither can comprehend the whole compasse of
his lyfe. For if he knows² not the morrow, & the yestar-
day hath lost, & in this present lyfe none othervise ye
lyve than in that changing & transytory moment; Then 16
that that suffers change of tyme, altho it were as Aristotle

God is eternal.
What is eternity?

¹ "is knownen" was probably intended to be omitted.

² The text has *adprehendit*, "reached."

*Hæc pressisse solo uestigia gressibusque gaudent,
Vel virides campos transmittere, uel subire siluas,
Quæ variis uideas licet omnia discrepare formis, 8
Prona tamen facies hebetes ualet ingravare sensus.
Vnica gens hominum celsum leuat altius cacumen,
Atque levis recto stat corpore despicitque terras.
Hæc, nisi terrenus male desipis, ammonet figura, 12
Qui recto caelum uultu petis exerisque frontem,
In sublime feras animum quoque, ne grauata pessum
Inferior sidat mens, corpore ce.sius leuato.*

thiukes of the wourld, that neuer hit began nor euer shall end,
 & that the lyf therof shold stretch to the endlesnes of tyme,
 20 yet could yt not be such, that rightly euerlasting may be
 judged. For albeit he could at once comprehend wel the
 whole compasse of our lyfe,¹ yet that that shall & hath not yet
 chaunced, can he neuer attayne. Then it follows, that what-
 24 soeuer comprehendes & possesses the wholle fulness of endles
 lyfe, to whom nether any thing comming is absent, nor any
 thing past is gon, [that] rightly eternall is showed; & must
 needes be that present with himself, wholly his own may euer
 28 stand, & hath in his presence the infinitenes of the wavering
 tyme. Wherefore they haue not rightly don, who, when they
 hard that Plato thought this world neuer to haue had begyn-
 ning, nor euer to receaue end, suppose that by this meane the
 32 world should be made eternall, lyke him that is eternall. For
 it is an other thing that Plato meanes to attribute to the
 world, meaning of a lyfe that might guide him to be eternall.²
 An other thing it is that our wholle lyfe present should com-
 36 prehend the presence of the vnending lyfe, which is manifest
 to be the property of Godes mynde. For he himself ought
 not to be iudged auncier for quantytie of tyme, than that
 he made, but rather for the property of his owne pure nature.
 40 For the infinite motion of temporall thinges doth but counter-
 fet the present state of the vntourning. And when it can not
 nether picture it nor equall it, abydes vnremoued by his con-
 stancy, & by the wekenes of that is present, doth weaken
 44 it self into the infinite quantity of that shall be & was. And
 when he can not possess the whole fulnes of his own lyfe, in
 that parte that he neuer leavith to be, he seems to counterfet
 that that he can nether fulfyll nor expresse, bynding himself
 48 to any kinde of representation of this that is small, slyding,
 & momentary: which, because hit bearith som ymage of the
 euerlasting presence, to whom soeuer it haps, this good it does,
 that he seems so to be. But because hit can not last, hath
 52 taken an endles journey of tyme, and so he makes, that by

Boethius an-
 swers, something
 that has no
 present, no past,
 and no future.

Error of those
 who interpret
 Plato to say that
 he holds the
 world to be as
 ancient as God.

Eternity may be
 designated as a
 never-ending
 present.

¹ "*Infinittae licet*" left out.

² "*Aliud est enim per interminabilem duci uitam, quod mundo Plato tribuit.*" The true meaning of this sentence is not well given. Chaucer has: "For oþer þing is it to ben yladd by lif interminable as plato graunted to þe worlde."

From the eternity of God Boethius concludes that He foreknows and foresees all things.

Why the prescience of God would be better named Providence.

The question of Predestination is treated in a negative sense. Divine wisdom foreknows all things, but exercises no compulsion.

Divine knowledge has no influence upon events.

going he contynues lyfe, whose fulnes he can not comprehend in byding. So therefore yf we wold gyve right names to matter, following P[latos] Rule,¹ we should name God Eternall, & the world perpetuall. Because therefore all judgement com- 56
prehendith according to the nature of such thinges to which he is subiecte, to God therefore all is eternall, and a lyke is euer his state : his science ouerpassing all motion of tyme remaynith in the purenes of his owne presence comprehending the infinite 60
space of that is past and shall,² And all considerith in his own pure knoledge, as don now they were. Wherefore, if thou woldest way his foreknoledge by which he all vnderstandith, thou woltst judge that he hath not aforeknowledge of thinges 64
to com alone, but rightlyer a science of neuer worn contynuance.³ Wherefore we must not call it foresight, but providence, which being set ouer all thinges, yea in the meanest, vews them all as out of the very top & spring of all. Why 68
dost thou ask therefore, why necessarily thinges must needes be, that by Godes light be ouerlookt? When not men themselves make all thinges they see thinges necessary, because they see them. For does thy looking on make any necessity 72
for such thinges to be, as thou dost beholde? No. And if we durst compare together diuine & humayne presence, euin as yo^u see certain thinges at this instant, so he eternally all beholdes. Wherefore this diuine foreknoledge changith not 76
the naturall property of thinges, but lookes of such thinges as are present that they shall hap in tyme. Nether does he confound the judgements of causes, but only with the vew of his mynde, knowith what needes must be, & what shall 80
not hap. As yo^u, whan yo^u see a man walke vpon the ground, & does behold the sonne aryse in skye, tho at once both ye vewe, yet yo^u see that the one is voluntary, & the other yo^u judge necessary. So therefore Godes looke beholding ech 84
thing, doth not perturbe their propertyes, tho present to himself they be all, yet by tymes distance they are to com. So hit concludes, that this is not opinion, but rather a knoledge sticking to truthe ; when he knowes⁴ any thing that shall be, 88
then he is sure that of necessitie it must be. Heere, yf yo^u

¹ Defaced, the text has "Plato" but not "rule."

² "and shall" underlined.

³ The text has *instantiae* (present).

⁴ A negation is missing here.

say that God seith that that shall happe, it *can* not be then
but it must hap, & that that *can* not chose but to chaunce,

92 that must fall out of necessitie, And so wold yoⁿ bynde me
to needes name, I must confesse that it is a mater of soundest
troth, but such one as no man can attayne to, but must haue
an Insight of diuinity. Therefore I will answer, that one

96 thing, if it be referd to Godes knoledge, is of necessity; yf it
be wayde in his owne nature, is free & absolute. Therefore
there are ij necessities, the one playne, as that it must needes
be that men be mortall, the other is conditionall, as, if thou

100 knoest a man doth walke, it must needes follow that he goes.
For it *can* be no otherwise, but that that a man knowith is
playne. But this 'yf' drawes not of consequence the other that
is playne & simple. For such a necessity *our own proper*

104 nature makes not, but the joyning of that 'yf'; for no neces-
sity compels a man to go, but willingly he walkes, tho
when he steps he must go. So, yf providence sees any thing
present, that must needes be, tho it haue no necessity of

108 nature so to be. And God as present beholdith all such
things as following shall happ to proceede of free will. All
these things referd to the diuine sight be necessary for the
state of Godes knoledge, but considered by themselves, they

112 differ nothing from the absolute liberty of nature her self.
All things therfore doubtles be made, which God himself
foreknowes shall be, but som of these proceedes of free will;
which, tho by being they hap, yet they lose not their owne

116 nature, for afore they hapt, they might haue fortun'd not to
hap. What yf they be not necessary, when they hap neces-
sarily by the state of Godes science? This is the difference,
that euin as these things that I propounded afore, the son

120 rysing & the man going, which whyle they are a doing, *can*
not but be don; yet the one, afore it hapt, was of necessity, the
other not so. So those things that, present, God beholdes,
are in lyke sorte, but of them som haps by causes necessity,

124 the other by the powre of the doar. Wherefore we haue not
saide amisse, that som be necessary in respectes of Godes
knoledge, other if they be by themselves considered, be
vnlosed from necessities knot: for euin as all that is playne

128 to our senses, yf ye refer it to Reson, it is vniuersall, if to hit

The same event
is necessary with
regard to God's
knowledge of it
and uncertain
with regard to its
own nature.

Some events
although fore-
known to God
occur from the
exercise of our
own free will.

Examples of oc-
currences which
involve a neces-
sity.

Argument
against Divine
prescience and
answer to it.

self that is don, it is singular. But thou woldst saye, yf in my powre it be set to change my purpose, I will make voyde providence, when perchance I shall change that she foreknew. I will answeare thè, I graunte that thou mayst change thy purpose, but because the euer present troth of providence beholdith that eyther thou may doo, or whither mayst thou . . .¹ . . . ust, . . . whithersoever thou turnst thè, . . . shalt thou neuer shun his diuine foreknowledge, as thou canst not fly the sight of his present eye, tho thou be turnd by thy free will to sondry actions. What? woldst thou say shall diuine scyence be changed by my disposition, that whan I will this or that, she shall seeme to chaunge the turns of her knowledge? O no; for Godes looke forerunnith all that shall be, and wryes to the presence of his own knowledge, & back callith, not alterith, as thou supposest, the varyeties of his knowledge, now this, now that, but in a moment stedly he preventes & comprehendes thy sondry changes: which presence that all comprehendes & sees, he hath not got of the hap of such thinges as shall chance, but is proceeded out of his purenes. Wheron is concluded that y^u hast told afore, how vnwourthy it were, that the cause of Godes science shold performe haps. For the force of his knowledge, by a present vnderstanding, comprehendith all, appoyntes to all a meane, & owes nothing to the comming. Which being true, ther remaynes a sure liberty of will to mortall folkes. For neyther lawes be wicked, that doo propounde rewarde & payne, yf our wills were freed from all necessity. There lastith also a vewar of vs all, the foreknowing God, whose euer present eternitie of sight agreith with the following property of our actions, And so dispensith to good reward, to yll their desartes. Neyther in vayne doo we put trust in God, nether of small price our prayers, which being truly made, can neuer fall in vayne. Avoyde vice, therefore, prise vertue, your myndes lift vp to true hopes, & settle your humble prayers in hiest place. For yo^u . . .¹ necessitie, yf you will not your self beguyle, when yo^u doo plead afore the eyes of that iudge that all discernes."

A second argument against the Divine prescience.

From the whole of the preceding discussion the inference is drawn, that God sees our actions, hears our prayers, and rewards the righteous.

Fift Booke.

¹ MS. decayed here.

II.

Plutarch.

DE CURIOSITATE.¹

CHAPTER I.

perchance hit might be best to Shun at aL that home ;
 wher throughout the wind passage none can get,
 Or dimmed darke, or subiect to the Cold and windz,
 Or elz to siknis thral that bredeth helth decay
 but if So one deLight by Costom in suche place
 the Lights may changed be, or staiers alter Case,
 Or dores some for ² the passage, some other shutted be,
 wiche fayrar muche may frame hit Cleare *with* bettar helth.
 And Some haue served ther Cities turne by altering suche ; ³
 A Sample may my Country ⁴ make as said hit is
 that bending to Zephyrus wynde, & from Parnasus taking ⁵
 sone
 that to y^e west his course did turn by Cherons help, 12
 hit wryed was to east, the sons arising place.
 Empedocles Eke the knower weL of natures cours
 Is Said to stop the gaping deap ⁶ of hil and the Rok,
 wiche grevous was and siknys ful the place. 16
 for that the Northen ⁷ wind did beat on neagbours filds,
 and thus the plage Out chast from regions ground.

If an unhealthy house cannot be done away with altogether, it ought at least to be rendered more sanitary.

Example of cities which have been altered on account of their unhealthiness.

¹ This translation of Plutarch is all in the Queen's handwriting.

² "for" written over "ware" (?) struck out. "for the passage" ἀνοίξαντα (openai).

³ πόλεις τινὲς οὕτω μεταθέντες ὠφέλησαν, some cities have been thus improved.

⁴ The Greek word is πατριδα (fatherland).

⁵ "taking" written over "receaning" struck out.

⁶ "deap of hil and the Rok" written over "whirlpole mountain," struck out.

⁷ The text has νότος (south wind).

ὑπὸν τινὰ διασφάγα βαρὺν.

Therfor if plagy wilz¹ ther be that noyfuL ar vnsound
 Arising tempest great and dimly darks the mynd, 20
 best shal hit be giue them repuls and down throw flat to ground,
 So to our selues we bride an air clear a Ligh and brethe ful
 pur.

And if this may not be, yet Let our Labor at lest be this,
 that by al menes that possible make we may 24
 Tourn^{ing} from us and changing aL [that] brideth vs offence,
 we make them serue Our tourne and helpe us the beste.

Definition of
 Curiosity, which
 word is not a
 correct transla-
 tion of the Greek,
 rather tell-tale,
 busybody.

A sample Let us make of Curius nideles Care,
 Whose study is naugh els but other homes to knowe² 28
 diseas, that nether void of enuy nor pure from wickedn[is].

Why than, O man, with enuye fuL an others yls,
 Sharpist sight dost set, and in thyn owin stil³
 Inward drawe thy science study, and so hit apply, 32
 that thy busy Care⁴ be tourned from outward to thyn
 own?

Let people turn
 their attention
 to themselves,
 where they may
 find abundant
 material for
 study.

And if thou fancy haue to enter storyes⁵ yvels,
 thou hast ynough at home that ydel thou ne be,

As great a streame as waters floud doth bring to bay,⁶ 36
 Or Circled Oke by fawLing Leves from tre,
 So great a store of faultes in thy Life shalt find ;
 A hepe eake of yl desiars fraught in thy mynd,
 No Les neglect of that thou shuld by office yeld. 40
 for as the writ of Seno^{phon} telz⁷ the ordar how good frugal
 men

do part aside suche Laid vp stuf as Sacrifice nides,
 and do deuide from banquetz cost ; in sort that some
 do Serue the plowshares turne, in other place the war ; 44
 Euen so do thou deuide thy ivels part that enny bridz,
 A part let Ielosy haue, some for Cowardz frute do leue,
 for sparing some, reserue all thé do Count and know ;⁸

¹ Unhealthy passions, *πάθη νοσώση*.

² Transl. of *κακων* omitted.

³ *τὸ δ' ἴδιον παραβλέπεις* (dost not observe thine own).

⁴ The Queen here translates *πολυπραγμοσύνην* (curiosity) with "busy care."

⁵ The text has *ιστοριαν*, which, as in Herodotus, means "searching out."

⁶ "bay" or "say" (sea)? the Greek word is a doubtful one, *ἀλιζόνος*.

⁷ "telz" written over "writes" struck out.

⁸ *ταὐτ' ἐπελθε, ταὐτ' ἀναθεώρεσον* (turn thy attention to that and observe it).

Suche windowes as to neighbours hous giues the vewe, 48
 And Curius foote steps make a way to patent,¹
 But other wayes Open thou must, truly fit and sound,
 Suche as to Seruantz romes in thy hous thé bring,
 Somtime into thy womens Closetz, and wher thy slaues abide;
 thes be suche thing as axing study and busy care do nide,
 Wher never profitLes businis nor wicked work hath rome,
 but ful of weLth and holesum Councel giues thè,
 Whan eache man telz himself this tale and this accompt; 56
 Whens Slide I? what don haue I? what ther vndon shuld
 not? ²

Curiosity should be debarred from entering our neighbours' houses, and be confined to our own.

CHAPTER II.

but now ³ as fables teL that Lamia at home doth blindly,
 her yees she putz in vesselz Store til furtlie she go,
 that in her hed thé go, and Open bendz her Lookes;
 So eache man abroad in others matters with hate, 4
 Into his thoght a Curius regard into his hed as yee he putz;
 from faultz Our owne and wicked actz by ignorance Led we slip,
 On thes nor Rolling yees nor Light of them receue.
 The Curius more profit yeldz his foes than good vnto himself;
 that telleth them ther Lacks, and wher thé do, and
 that bettar thé may ware the warnid to correct;
 neglectz at home the dedes that nide wer to regard,
 So stoned ⁴ is his Care for that most other touche. 12
 Vlisses eke no word wold giue to mother his,
 Til of the propēt axed he had the cause, why to hel he went;
 And after he to dame returned and wemen rather axed,⁵
 What wenche Tiro was, wher faire Cloris bid, 16
 And what bred Cause for murthering Epicastes life.
 Whan woful knot of Corde she knitz to hiest beame.⁶

Comparison of curiosity with Lamia of the fable, who is blind at home and only sees when abroad.

Curiosity only injures itself and is advantageous to its victims.

Ulysses is instanced as an example of how curiosity is to be overcome.

¹ "patent" is written over "nideles" struck out; neither word makes sense; the Greek is ἐμφοραζον (close).

² The last four words are doubtful.

³ After "now," "adays" is struck out.

⁴ Perhaps "astonied"; the Greek word is πτόησιν (absorbed).

⁵ πρὸς τε ταντην ἔτρεψεν αὐτόν, καὶ τὰς ἄλλας γυναῖκας ἀνέκρινε (he turned to her and asked about the other women).

⁶ Odyss. xi. 278.

Several examples
of curious
questions often
heard.

but we ouer secure¹ and knowing naugh that most vs touche,
Inquires of others liues, as why Our neighbors Sire 20
A Sirian was, and grand dame² why a Thresian borne ;
And suche man Owes talentz thre, nor Vsery hath paid.
Yea, and somtime suche things discours, whens suche a wife
leauē home,³

Socrates and
Aristippus are
given as in-
stances of praise-
worthy curiosity.

Why he and he haue in a Corner talkt together. 24
but Socrates romed vp and downe with doute ful great,
what wordz what Spiche Pitagoras vsid to brid belife ;
And Aristippus in Olimpias meting Ischomachus axed ;
Why Socrates in his disputes, so wyn could yonge
men ; 28
Who whan he picked had some sedes and samples of his
wordz,
So moued was, that skant he stedy cold his pas,
And grew throughout bothe pale and Lene ; untiL
thirsty and inflamed to Athenes he hoissed vp his sailes, 32
And bothe the man his wordz and φιλοφία⁴ he lerned,
Wiche did Contain in somme to all Conclude in short,
That al men shuld an audit make of al ther iuels,
and So them bettar knowe to make them shun the more. 36

CHAPTER III.

Some people do
not desire to
examine them-
selves because
they are full of
evil.

An other sort ther is that broke can not a Louk
On Life ther owne, but demes hit as a yreksome shewe,
Nor reasons Lustar beare thé can, reflections hers thé Shun ;
but ther mynd fild all with eache mans iueL al shaking
dreads. 4
What dwels w^{ith}in abrod hit goes and Gasith round about,
And others sins do vew, bothe nurs and crame ther vice.
For as the hen oft in the house whan food⁵ is broght,
Runs to a Cornar strait, and ground doth skrape w^{ith} claw,
That some wher in the dounge on grain at lest may find.

¹ "over secure," ἐμελήσαντες.

² granddam. The Greek word is *νήθη* (nurse).

³ The Greek is *ἐπανηρχετο* (comes home).

⁴ *Sic.* ⁵ "food" written over "met" struck out.

So fareth hit with Curius¹ mans vice who passing ouer,
 institutes Lessons, and skaunted matter in Retorik give;²
 And other caus³ suche as no man grives is axed, 12
 In hepes thé throw⁴ the housis secret iuelz and hid.
 Righ weL applied is that the Egiptian⁵ said to him that axed, Witty answer of
 an Egyptian.
 What hid was that he had? that made hit hid, quoth he.
 Nor is hit the fasion to enter others house wíth out he afor
 knoke; 16
 though now the portars add to for harmerLing,⁶ and rings
 did hange
 Vntouchet wíth out, served for the eare from him that enter
 wold;⁷
 Lest stranger migh the huswife in⁸ her house surprise,
 beting of her maid,⁹ or chastening her man, 20
 Or shirLes might heare that maiden gaue for Skourge;
 The prying man to all this wyL sliLy make his one,
 Suche one as hedes not to behold a Chast and wel ruuld hous,
 No thogh a man in treating sort wold cal him to that sight;
 but suche as kay requires, a Clog or sparred dore,
 Vncouer List, and to the vulgar sort abrode hit migť,
 Of all the wyndz thé greue us most and troble bride.
 Ariston telz, whos turne back strawes vs anoy;¹⁰ 28
 but Curius man no neighbors cloak, nor clothes estimates,
 but wales he brekes, and opens dores, even to Sily maidz,
 In sort euen suche as wind that perceth in and enters rome, In this way he
 wher bacchus feasts, roundz and daunce, he may behold; 32 makes himself
 hated.
 Euen suche as in the night to dianes temple dedicate were,
 with hedy yea espies what faultz he may find ther.

¹ Some illegible letters before "mans."

² So fareth hit, etc. *παραπλησίως οἱ πολυπράγμονες, υπερβάντες τοὺς ἐν μέσῳ λόγους καὶ ἱστορίας* (so it is with the curious; they pass over the discourses and histories which lie before them).

³ "Caus" written over "matter" struck out.

⁴ The Greek word is *ἐκλέγουσι* (gather).

⁵ "Egiptian" written over "Ethiopian" struck out.

⁶ *Sic*, "hammered" erased.

⁷ *ἀλλὰ νῦν μὲν εἰσὶ θυρωροί, πάλαι δὲ ῥόπτρα κρουόμενα πρὸς ταῖς θύραις αἰσθησιν παρείχεν* (now there are porters, and formerly there were knockers on every door which announced the approach of a stranger).

⁸ "in" written over "amid" struck out.

⁹ *ἵνα μὴ τὴν οἰκοδόσποιναν ἐν μέσῳ καταλάβῃ ὁ ἀλλότριος ἢ τὴν παρθένον, ἢ κολαζόμενον οἰκέτην, ἢ κεκραγίας τὰς θεραπαινίδας* (surprise the mistress or her daughter, or a slave being punished, or the maids shrieking).

¹⁰ The Greek has *ὑσοὶ τὰς περιβολὰς ἀστέλλουσιν ἡμῶν*: "which blows open our cloaks."

CHAPTER IV.

Curiosity desires besides as Cleon sais whom Comedie old reproved :

to know every-
thing, and
especially about
the great, but
this is very
dangerous.

"His mynd in Clopis was, his handz in Etole hid." ¹

So mynd of Curius man at onis in riche mans hous doth
make abode,

and inself time the Cotage poor doth haunt, and Court of king.
And at a wedding Latly made to prie the businis of eache man,
bothe of the gestz that biddid be and of the Chifest all ;
And so as not of periL void he ventur makes therof ;

but Like to him that henban tast with Curius fault, 8
that gridy is to knowe afor he fele is reued of his Like ; ²

so who so serche the mightiars ylz first dy or vnderstand,
for who disdains to Looke on Sun beames Large and windo, ³
and nides wiL star on bodies Sun hit selfe to bold that striue
The Light from him to turne, ar bliuded starke for here.

Wise answer of
Philippides to
Lisimachus.

Rightly sayd Philippides the poete, to Lisimachus who axed,
"What of myne shal I imparte as of my gift to thè ?"

"What so thou wylt," quoth he, "so secretnone thou giue me."
For what so kingdome ⁴ hathe of pleasur and of Ioy 17

Outward set furthe be, banquetz, riches, solemne, liberaL
shewes ;

but if hid aught ther be, nor hit assist ne Ons hit touche !

Nor Coverd be a kingly Ioy whan prosperous hap arrives,

Anything which
lies concealed is
often bad,
beware therefore
of bringing it to
light.

Nor scorne make at his sportz nor whom with bringeth kindly
gifts. ⁵

What hidden is fearful, woful, Sower, and vnknownen, ⁶

the tresor of an Ouerflowing, wasting Ire,

Or rather habit deape in mynd to rolle revenge, 24

Or Zelozie of wife, or Sons suspect, or dout of frind,

Fly thou this darke and thikky mysty folded Cloude ;

A flasche and thoundar shal burst out whan hidden shewes.

¹ Quotation from "The Knights" of Aristophanes.

² φθάσει τῆς αἰσθήσεως προανελὼν τὸ αἰσθανόμενον: "He will lose his consciousness before he has made his examination."

³ οἱ τοῦ ἡλίου τὴν αἰσθησὶν γε τάντην καὶ κατακεχυμένην ἅπασιν ἀκτῖνα παρορῶντες (Those, who instead of looking at the sunbeams which are spread out over all).

⁴ "kingdom." The text has βασιλείων (kings).

⁵ οὐδὲ γέλως παίζοντος οὐδὲ φιλανθρωπίας παρασκευῇ καὶ χάριτος (nor the laughter of a joker, or his endeavours to amuse others).

⁶ "woful, Sower, and vnknownen." The Greek is ἀγέλαστον, δυσπρόσιτον (not laughable, dangerous to approach).

CHAPTER V.

What way therfor for fligt or shuning of the same?

If strait thou do as said is [of] yore to spare thy busy care,
but best if mynd thou turne [to] helpz and delites ;¹

O busy man cherche what the heauen, erthe, air and sea
afourdz ; 4

wither doth delite thè most the smal or great to knowe ;²
If great, than Care whens son arise, and wher she doth couche,

Aske why the mone at times, as man, so changeth she,
Whence so great Light she tooke, and whens she Lost repairs,

“ Whan Left she hathe us semed how may hit be
that strait her new face faire to vs aperes
Slily to the Circles fuL increasing makes
Again whan beauty hers hathe shone unto the top
Than waning eldar growes tiL none be she[wn].”

We should turn
our curiosity
from bad things
to good and
pleasant ones.

For instance, to
astronomy, and
observe the
wonders of the
heavens.

for thes thingz be natures secret inward workes,

nor dothe disdaine suche Science to the Lerned folke.
but great thinges thou despice and dost not reke serche? 16

be Curius than for thinges of Les regarde ;
Aske thou than of that wiche erthe brings furthe,

why some do florisshe stil and grine remaine,
In euery season grine thé be as she that bosts herself, 20

some other sort in some what Like to thes thé shew,
Some other kind be bared Left and Lea,³ Like husbandman

that thrift neglects at ons that al his goodz hathe spent ;
for nether iust, honist, nor plesing wer suche shewe.⁴

Or botany and
the growth of
plants.

Than why do diuers grondz⁵ brede frute of sondry sortz,
bothe Long, Cornard, halfe round and rounded alL ;

perchance of this thou carest not muche, for yL, non is.
If nides thou sekest in ivels a Curius Care, 28

Iven Serpent Like that fed and nourist is in poisund wood,
Let us suche curivs man bringe to stories read,⁶

And gather ther suche stuf as doth include and teL.
A plenty great of al mishaps, abundance of all iveL, 32

Or the history of
the world, where
evils enough are
related, the
consideration of
which will do no
one any harm.

¹ Doubtful.

² “knowe” written over “vewe” struck out.

³ “Lea” probably lay.

⁴ This line is written on the back of the leaf, by itself. It is not in the Greek text.

⁵ “grondz.” The text has *καρπους*, “plants,” not “grounds.”

⁶ “Stories read” written over “the stories study” struck out.

for ther do ly the ruine of men, the wast of Goodz,
 the wifes dishonor, the sarvantz baitz,¹ the frindz slander,
 The venom prepared, enuies, ZeLosies, wrak of frindz,²
 The treasons huge of kings from kingdoms thrown ; 36
 Fil thou with thes thy Curius nice³ desiars,
 pleasure taken this that bride Can no wo,
 nor dolor, to such folke as thou dost dwell with alle.

CHAPTER VI.

Curiosity is
 eager for news,
 but not good or
 pleasant news.

but as hit semes the Curius man Cared not for old pane,
 Nott Suche as wonted wer but sly and unfond harme he vews,
 that willingly may tragidies new made⁴ behold,
 He rekes not for to felowe Comiche Caus nor mery matter. 4
 Than if he mit wth one that talk of mariage makes,
 Or sacrifice telz, or brides retourne,⁵ hideles and Lasy
 the Curius man hit heares, and tels how oft that he hard,
 And wilz the tellar be brief in short or pas hit ouer ; 8
 but if a Sittar by do teL a tale of a dishonestid maid,
 Or wife that wedLok brake, or Cartel sent, or brothers debat,
 heare he sLipith not nor siuseth⁶ makes for Laisur,
 but sekas for more mens tongz, and Listen makes his eares.

Favourite
 subjects for
 curiosity.

How rightLy said is this : "that easilar il than good to
 mortal men arrives,"⁷

Comparison of
 curiosity with a
 cupping instru-
 ment, and with
 certain back
 doors in towns.

And rightly said is this of Curius natured man.
 for as the boxing Glas the worst from flesche do draw,
 So eares of noysy folkes the wor⁸ . . . he draweth out, 16
 And bettar for to say, as Cities haue some⁹ gates
 VnLucky and void of noys of multitude the great,
 by wiche condemned men to dy ar oft Conveied,
 and throw wiche thé throw that filthy is and fowL, 20
 And naugh by them ther goes that pure or hoLy is ;
 So by the eares of Curius man naugh Good or faire doth pas,

¹ "baitz" ? The Greek word is *ἐπιθεις* (persecutions).

² "frindz." The text has *οἰκων* (family).

³ "Nice" written after "fondLy" struck out.

⁴ "made" written over "fond out" struck out.

⁵ "brides retourne" : the Greek word is *προπομπήν* (funeral).

⁶ *Sic* ; scuses ?

⁷ "οἱμοι τὸ κακὸν τῆς εὐτυχίας ὥς μᾶλλον ἐς οὖς φέρεται θνητῶν." Alas ! that sorrow should much more easily penetrate into the human ear than joy.

⁸ MS. torn.

⁹ "suche" written after "some," and struck out.

but Slaughtar talk in to ther eares has passage sure,
and ther abides wiche wicked Cursed tales them brings. 24

“Euer chanting teares *within* my hous do dweL.”

This is the muse for Curius man and Siren his alone,

A more exact
definition of
curiosity.

Nor aught than this may Joy them best or please.

for Curius folke have gridy wyl to heare¹ that secret is and hid.

No suche Opens Yea to aught if good thé haue at aL;²

And some whiL thé do faine suche good as ther is none.

And so the nisy man that gridy is to know the iver,

Is subiect to disiasse that Joyes at others harmes, 32

the bretherne true of spite and enuious folkes.

Definition of
envy.

For envy Sorow is for good that others Joys;

A gladsomnis of iveL the Joy conceiued of others wicked actz;³

And bothe procides of malice humour, beastLike and mad. 36

CHAPTER VII.

but yrksome So vnto eache man the Opening is of his iveLs, Curiosity causes
That may chuse to dy befor his Secret disease the doctor prove⁴ hatred, because
What if Herophilus, Erasistratus, or Esculapius, choys men see his own fail-
therfor, ings brought to
light;

Caryng the Cures instrumentz, if standing without dores, 4

Wher axed wiche⁵ fistula in the thigh⁶ suche man hathe had,

Or wither a wife a Cancer hathe in secret hidden place?

ALbeit the heltheful Care be nidfuL of suche art;

Yet no ma[n]jar,⁷ I belive, but Cast of wold suche on as hit
wolde axe, 8

Whom no unLouked for nid uncald wold sike Out others
harme.

The busy man sikes out aL thes and many wors,

that *with* no mynd to Cure, but Clattar out the same;

and an inquisi-
tive person

Wherfor no inknowne⁸ thé shal giue that names the cuyrouis
folk. 12

¹ “heare” written over “serche for” struck out.

² οὐδεις δ᾿ἀγαθὸν ἀποκρύπτει κεκτημένος, ὅπου καὶ τὰ μὴ ὄντα προσποιῶνται (no one conceals anything good which he possesses, but oftener claims the possession of good which he has not). ³ wicked acts, κακοῖς (misfortunes). ⁴ “prove” doubtful.

⁵ “wiche” written over “wither” struck out.

⁶ The Greek word is δακτύλιον (finger).

⁷ Sic. ἀλλὰ πᾶς ἂν τις, οἶμαι, τὸν τοιοῦτον ἀπήλασεν.

⁸ “inknowne” looks more like “nikurne”; but qu.

for serchers we disdain and hardly brooke we can,¹
 Not whan thé find that openly is broght to vew of all,
 but suche as hiden be in vesselz and in packz ;
 And yet the Law hit bidz, and for negLeet shuld smart. 16
 in other sort the nice² men Lose ther owne for others serche,
 Nor dweL thé chuse in Country soiLe, for quiet fildz no care;
 but yet if after Longed time thé to the Contry Goe,
 The rather vewe ther neighbors fild,³ and pas ther owne ; 20
 and axis, how many Oxen he hathe Loste in numbar aLL,
 And how much Sowered wine he Cast away with Los ;
 And furnist this, he quikLy to the Citie retournes.
 but he that is a plowman right,⁴ receue ful sLowly wyL suche
 newes 24
 as of fre wyl is from the Citie spred abroad ;
 “ And sais, than wyl fal out my diggar shaL tel me tales,
 On what barganes strifes haue ther ende in plea ;
 for even now⁵ Curivs of suche matter this wicked wreche doth
 walke.”⁶ 28

neglects his own
 interests while
 he is spying into
 other people's
 business.

The curious
 townsman, when
 in the country,
 only asks about
 the folk's losses,
 and then goes
 back to town.

CHAPTER VIII.

but busy man the Cloiny⁷ life doth hate as empty cold,
 That nurs⁸ no tragicke part woful, nor wicked Cause,
 but go thé wyl to Jugis seates, to markets and to portz ;
 Vsing this vois, “have you no newes today, wer ye in
 fair? 4
 “What than? do you believe the Cities reuolt in thre hours
 time?”
 And if suche tale he hathe, from his horse he Lights,

¹ ὅθεν μισοῦνται δικαίως καὶ γὰρ τοὺς τελώνας βαρυνόμεθα καὶ δυσχεραίνομενον : “They are therefore justly hated. For we also complain of, and are angry with the tax-gatherers.”

² “nice” translation of πολυπράγμονες.

³ “fild” translation of ἀμπέλοις (vineyard).

⁴ “plowman” written over “husbandman” struck out.

⁵ “iven now” written over “at this hour” struck out.

⁶ Quotation from Aristophanes :

“εἰτά μοι σκάπτων ἔρει,
 ἐφ’ οἷς γεγόνασιν αἱ διαλύσεις ταῦτα γὰρ,
 πολυπραγμονῶν νῦν ὁ κατάρματος περιπατεῖ.”

“He shall relate to me while digging, on what conditions peace was concluded for even now,” etc.

⁷ Sic, perhaps “clowny”? See also p. 139.

⁸ “nurs” perhaps “has.”

taking handz, imbrasis the man, and listing sits him by.
 If met he do a man that tel can naugh, "What sais thou? 8
 Wert thou in pleading place? ¹ didst thou not pas the hal ²?
 Nor hast not faLn in passangers suche as Last from Italye
 come?"

praised be therfor the Locrens law who did forbid
 A question ons at his ret[urn], (MS. *torn*) . . . any newes 12
 and promist was . . . (MS. *torn*).

The Locrian law
 fined all home-
 comers who askt
 for news.

for as to Coukes ful welcome is the numbar great of shipe,
 to fisshar eke spaum ³ fuL thik of fische find,
 So Curius men wische plenty of iveL, and businis make, 16
 new and strange euent, wiche euer thé hunt and kil.
 Yea hideLy ⁴ do the Thurian Lawes, that charge no Citizen
 think,

Curious folk
 want trouble and
 changes to tattle
 about.

in Comedie be vsed; but to the murdring ⁵ or Curius men.
 for adultry desiar of other pleasur, inquiry and serch also 20
 Of matter suche as hid is hardly to be knowen;
 for Curiositie a palssy is, consumption ⁶ eke that shews what
 shuld Couet

Adultery is the
 fruit of curiosity.

Wiche makes the chatting vice to foLow Care of knowing
 muche.

CHAPTER IX.

And so can not be shuned but sLandar felowes the busy Care,
 Wiche made Pithagoras teche fue yeres Silence to young
 men,

Loquacity and
 scandal go hand
 in hand with
 curiosity,

Wiche Cal he did Έχεμυθια; the suafes ⁷ thing that Silence
 doth expres,

Yea hit Can not be but wicked tong doth Curiositie fere. 4
 for what thé gladly heare, thé willinly readely teL,

And what with hide ⁸ from some, thé yet to others tel delite,
 Wherefor this disease besides more Iuels, brings this to bote,
 that Let it dothe to haue that most thé seke to get; 8

consequently
 people are very
 reticent in the
 presence of the
 inquisitive.

¹ "pleading place" translation of ἀγοράν (market-place).

² Translation of σπαρτήριον (general's house). ³ "spaum"? perhaps spawn.

⁴ "hideLy," heedfully.

⁵ The first three letters are doubtful. Greek word is μοιχους (adulterers.)

⁶ "palssy is consumption," παράλυσις ἐστὶ καὶ φθορά: is an "illicit opening, a laying bare."
⁷ Doubtful; qu. suavest. ⁸ hide (heed) σπουδή.

for al men hides them wel and hides them from suche feloship,
 Nor wyl do aught, or say in Curius sight or Eare,
 but Councel defers, and businis Care for other time appointz,
 Vntil suche man away him get from Companie thers; 12
 And if perchance a busy man Come in, wher Secret tale

Comparison of
 the curious with
 a cat.

Or earnist aught be don, no nother wise than as the Cat
 In running hides his meat so sknatz ¹ from hand that ready
 was.²

So that oft that other here or Se may to suche, 16
 Nor vewe nor eare may Serue ther turnes.

A curious man is
 never trusted.

In fine, a Curius man Lacks al confidence or trust,
 for rather to sLaues and strangers charge ³ our Lettars we
 commit, 19

Or trust (MS. *torn*) . . . ler than to Curius knowen ⁴ frindes.
 but bellerepon not Lettars born ⁵ against himself did open,
 but hand restrained from kingly writ with tempar suche,
 As he woLd do with Continenci from his wife.

The curious and
 adulterous are
 foolish too: they
 pass by the easy
 for the hard and
 ugly.

to be a Curivs man, Lackz tempar nowhit ⁶ Less 24
 Than if adulteres part he plaid as faut no Les.

To this distempar ⁷ this is worst that foli madnis hathe,
 for in negLect of most and Commen womens haunt,
 To the shut and Glorius One, perhaps to the deformd,⁸ 28
 be Caried to: what madnis more, or brain siknis may be.

They give up gay
 sights to whisper
 to slaves and
 maids.

So fareth hit with Curius folk, who, passing by the fairest
 shews,

Lectors studies ⁹ and disputes, others Lettars breakith vp,
 with eares CLose to neighbors wales, and whisperars adz, 32
 wher seruantz and women bide, yet not void of ding,¹⁰
 but Sure euer of Slandars mark and infamy.

¹ *Sic.* snatched?

² καθάπερ ὄψον γαλήης παραδραμούσης αἴρουσιν ἐκ μέσου καὶ ἀποκρύπτουσιν, "we put away everything likely to excite his curiosity, as we hide meat when a cat comes by."

³ "charge" written over "trust" struck out.

⁴ "known" written over "familiar" struck out.

⁵ "born" written over "Caried" struck out.

⁶ "no" struck out.

⁷ "distempar" written over "incontinence" struck out.

⁸ "by chance" written over, and struck out.

⁹ "Lectors studies", "ἀκούσματά καὶ σχολαζ." Feasts for the cars, and studies.

¹⁰ "ding," ακινδύνως (danger).

CHAPTER X.

Yea, nideful for suche Curius Ons to shake of ther disease,
 Remembar what ther gaines haue bene, or what ther Los.
 for if, as Simonides said, whan sometime he Opened had his
 deskes,¹

A good antidote
 against this pas-
 sion is to con-
 sider how little
 advantage or
 pleasure it has
 ever brought us.

One fild with rewardz ful he found, but empty that of
 thankes,
 So if man sometime shaL serche and open the Curius mans
 bages,

ful of unnideful, vaine, and stuffd with aL vnpleasing thingz;
 Perchance the first sight wyL him offend whan by al menes
 he shal make plain how undeliteful, vaine and skornful al
 thé be. 8

Now go on, If any entring in to ancient boukes, and takes
 out

the worst from them, and bouke he haue so invented,
 As out of Homeres vers that hedles named be,

If you took out
 of Homer all
 headless lines,
 and all Archi-
 lochus's railings
 against women,
 you ought to be
 curst.

Or out of tragical Solosismz, or out of suche vers 12
 as ArchiLochus againe women Lewdely and ful sawsy made,
 In maner suche him selfe betraing and deciuing ;
 Worthy do you not think him of tragical curs and ban ?

"Ivel may thé betid, the Sercher out of humain woes!"² 16
 Yea, hit shal not nide tragicaL curs, for of hit self

unsemely and fruteles sleing the storming of others sin ;³
 such Citi as that was wiche Philip of wikedz wretched men

Your book would
 be like Philip's
 Rogue-Town.

first bilt, named therfor Πονηροπολις⁴ as fild ful of yL. 20
 Curius men therfor, while round about thé gather and hepe,

Not fault of Vers or Poesy, but Crimes of other Life
 ther faultz and incongruety and about them each,

a most unpleasing vngraceful tables of other iuels, 24
 wiche ther owne memory fittest instrument maks.

In Rome, some
 folk despise art
 and care only for
 monsters,

for⁵ as at Rome some picturs, and yea in dide,
 formes bold of boyes, of women thé disperse, about thé go,
 and bide in market place wher monstars sold be, 28

¹ "deskes," *κιβωτοὺς* (chests).

² Quotation from a lost tragedy.

³ sleing the storming, etc. *δ θησαυρὸς αὐτοῦ γέμων αλλοτρίων ἀμαρτημάτων* (such a collection of other peoples' faults).

⁴ English and Greek letters mixed in MS.

⁵ Correct translation: "As in Rome many people do not regard the pictures, the statues, or even the beauty of the boys and girls exposed for sale, but wander round the monstrosities exhibited in the market-place."

but they soon
get disgusted
with them.

Vewing and axing for foteles men that armes haue lik Cat ;¹
Or thre yead men,² or Suche whos nek is like to³ Camel torne,⁴
Or if ther any be of kind that " mixture hathe of Like
Or yueL shapd untimely birth ;"⁵ but if dayly thé be broght
To suche a sight, short wiL ther Liking be, and some wyl hit
abhor ;
So suche as Curius be of others Liues and Liuing birth,
About the rabeL and Sins that haue befallne in others hous,⁶
Suche as afor thé pried on Comes to ther mynd, 36
Remembar thé do how of the hede of others yuels
thé gather haue no Credit nor profit any.

Let spiers into
other folks' sins
remember how
little good
they've got from
it.

CHAPTER XI.

The best way to
cure ourselves of
curiosity is pur-
posely to abstain
from observing
what passes
around us as we
walk through the
streets.

Hit muche may therfor avaiL suche maladie to driue,
If first from dede may hap alof with vse our self inure,
And so may Lerne in this motion to tempar giue our self,
for disease increase hathe growen by Customs use ;⁷ 4
wiche els wold turne to wors, if hit had further gone ;
but how hit may be don of Custome Let vs speke.
beginningz first be made of easy things sone⁸ don,
And suche as Comen haps and vulgar peple vse. 8
for what mad⁹ matter passing by monumentz old
to neglect¹⁰ to read verse or writ that graffin be,
or what hard thing wer hit to pas by suche skrapings,
As walz in writings receue and not to read? 12
In Silence warning vs that nothing ther is writen
That profit or delite may bride vs or to giue vs ;
but doth remember a writing good : " be best frind of ours,"
And other Like to this ful vain and fild with toys ; 16
wiche in them selves semes not to hurt in reading,
but SliLy thé annoy for briding Care to knowe vnnideles thing,
And as the huntars rates ther houndz that usith change,
And with ther Lyans¹¹ them pluk back and with drawe, 20

What hardship is
it, not to read
epitaphs on
graves or inscrip-
tions on walls?

They're poor
stuff.

¹ τοὺς ἀκνήμους καὶ τοὺς γαλεάγκανας (without calves to their legs and with crooked arms). ² Three-eyed men. ³ "is like to" written over "resembles" struck out.

⁴ "Camel torne" translation of στρουθοκεφάλους (sparrows' heads).

⁵ Verse from Homer.

⁶ These two lines are not well translated.

⁷ After "use" is struck out "wiche sLowly makes us profit and good."

⁸ "sone" written over "quickly" struck out.

⁹ "mad," χαλεπόν (hard).

¹⁰ "disdain" written over "neglect", neither word struck out.

¹¹ Sic. lines.

and kipes ther Sente bothe pure and hole in right chase,
 That egerLar ¹ thé firme ther pace and folowe firme,
 "and winding with ther sent the steps ² of the^r game;" ³
 So aught hit fare *wit*h Curius man that runs to euery gase ⁴
 In striuing for to see or Lift his care al to hire,
 bak kipe him and *wit*hdrawe, him selfe reserue for profyt
 more.

for as the Lions walke with couer Clawes, and Eglis eke
 ther talon,
 Lest sharpnis thers, and fiersnes, to muche thé duL; 28
 So mynding how al Curius Care haue sharpist sight,
 And narrowly Lookes on knoweLege of sondry sortz,
 Let us not hit Consume, nor blunt in worsar thing.

Prowling eagles
 and lions sheathe
 their claws to
 keep them sharp,
 so let us keep
 curiosity for
 learning, and
 not blunt it on
 evil.

CHAPTER XII.

In Secund place, Let us invre if by an others hous we go
 not to Louk in, nor rolle our yees to that wiche is *wit*hin,
 In vsing Curius serche in stede of other handz,
 but ready haue Zenocrates saw, that did deny, 4
 "That differens any wer whither fite or hand⁴ the hous did
 enter;"
 for Guest it is a shame an inner iuel to vewe.⁵
 For thes be suche in hous most, potz that Lies on ground,
 Or maidens sitting stiL, but nothing naugh worth, or graue.
 Yet a shame ⁶ hit is *wit*h glanche on suche to bend our yees,
 And hither turne ⁷ our witz sharpnis and pling mynd;
 for to suche thinges a Custom make is wicked.⁸
 Diogines ons whan saw he did dioxsipon ⁹ in Olimpia race
 In Charet Caried, not hable *wit*h drawe his Yea from woman
 fair,
 but bak wrying and turning nek in casting on her Looke;

Another good
 plan is to pass
 our neighbours'
 doors without
 looking in, and
 to occupy our
 minds with
 something better
 worth thinking
 about.

In houses you
 see but pots and
 lolling maids:
 a shame to look
 at.

Diogenes ridi-
 culed Dioxippus,
 when driving,
 for turning round
 to ogle a girl.

¹ Sic.² "steps" written over "vewe" struck out.³ Verse from Homer.⁴ "hand," ὀφθαλμούς (eyes).⁵ "vewe" written over "abide" struck out.⁶ "shame" written over "fowle" struck out.⁷ "turne" written over "bend" struck out.⁸ "yL" written over wicked; neither word struck out.⁹ Greek word Διώξιππον, a proper name.

"behold," *quoth* he, "a wrestlar stout with wry nek by
maid is won!"¹

The busy men you may behold to eche shew ther hed thé
tur[n] about, 16
whan Custom and Care hathe made them ready to vewe eche
thing.

No man ought to but I suppos, that no man Ought permit his sence abroad to
let his senses
rove about, range,

Lik maiden that no bringing vp hathe had, suche as wer
meet.

but make them but whan from myndz Care Sence² is sent to businis wark,
attend to their Attend suche thingz and quicLy teL thy message answer;
work, and abide And than againe in thy selfe with reasone make abodd
by reason. and ther abide not strayinge out of office charg.

As Sophocles but now hapz that wiche SoφocLes wont is teL; 24
told how the "And so as freed hors the bit
Aenianian's that Careles³ hand of holdar
horses bolted did neglect /"⁴
(Electra, 724-5),

so do the senses, So Sence (as we have told) void of a guide or vse, 28
and drag reason furthe thé go and often drawe the mynd to that and more,
with them. At Lench hurLes him downe to breke his nek.⁵

Wiche makes that falsly said and brakd⁶ is of democratus
That of purpos he pluckt Out his yees, holding them to fired
glas, 32

and from the same reflection tooke, Lest that thé shuld
his mynd kepe shut and oft cal back to owtward Caus,
not sufering that thé shud him Let, Left them at home;
That he migh bide in vnderstandings good, as shutting she[we]
from windowes that to hie wais bend ther Light.

Those who use but most tru hit is, that rarely thé do file what do thé shuld,
the mind most, that vexeth oft ther mynd with busy Careful thoght.⁷
are least acted
upon by the
senses.

¹ "τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον:" Correct translation: "How a
stout wrestler had his head turned by a tender maiden."

² The Queen has personified "sense."

³ "Careles" written over "sliper" struck out.

⁴ Greek text: "ἔπειτα δ' Αἰνιάνος ἀνδρὸς ἄστομοι
πῶλοι βία φοροῦσιν."

⁵ "to breke his nek," καταβάλλουσι τὴν διάνοιαν (on unnecessary things).

⁶ Bragged.

⁷ Meaning not well given of these two lines: τοῦτο μέντοι παντὸς μᾶλλον ἀληθές
ἐστίν, ὅτι τὴν αἰσθησιν ὀλίγα κινουσιν οἱ πλείεστα τῇ διανοίᾳ χράμενοι.

yea Musis¹ dipe thé fur from towne did place, 40
 And night as firmest frind to knoweLege great,
 Thé titeld with Euphonen² name, supposing that suche vse
 and ease, whom no other Care did Let or hindar,
 Shuld haue great helpe to such things as seke thé did. 44

CHAPTER XIII.

yea, and that is not hard nor Cumber hathe therin,
 As oft as men ban thé or Cursing wordes aforde,
 No eare to giue therto, but as a defe man hard them ;
 Or whan great pres is in the pLace, to sit thè stil ; 4
 And if thou Cans not rule thè so, arise and go thi way.
 For if thou feLowe Curius folke, no good therof thou getz ;
 but profit great shal thè bifal, if curius part thou shun,
 with violence great, thou vse and vse hit may reason Lore.³

A third method
 is to avoid all
 places where as-
 semblies of in-
 quisitive people
 are to be found.

And profit taking from this grounwork and earnestar
 Custom,
 Right wel shalt do if theatur thou do pas wher pleasant augh
 is plaid,
 and if thy frindz do thè intreat to Comedie or game,
 deny.

Don't go to the
 theatre, or other
 noisy resorts.

Or if comen shutz about the ringe, witsafe not.⁴ 12
 for as Socrates did weL warne us to take hede and beware
 Of suche meat as did prouoke the unhungrie man,

Alike he saide of draughtz suche without thrust to take ;
 So must we shun suche shewes and tales as intise and allure

Shun alluring
 shows.

Whan nide of them we haue not at all, but ar to muche.

Cyrus would not
 look at the lovely
 Panthea.

Yea Cirus wold not Panthea behold nor vewe,

And whan Araspus told him how she worthy was be seen ;
 "That is the Cause," quoth he, "why more I wold refrain her ;

¹ μουσεῖα, museums. No equivalent to "dipe" in the Greek text.

² Sic. for εὐφρόνη, *i. e.* "Night."

³ "thou vse," etc. : ὑπακούειν τῷ λόγισμῳ συνεθίζμενον (accustomest thyself to listen to reason).

⁴ βοῆς ἐν σταδίῳ γενομένης ἢ ἱπποδρόμῳ μὴ ἐπιστραφῆναι. Probably "witness not."
 "Witsafe not" written over "turn not" erased.

"Yea, if I shuld thy CounseL folowe and go to her,
 "Perhaps she woLd perswade me againe retourne again,¹
 "Euen whan my Laisur aught not be² to sit by her and
 Louke,
 "In leauing of more Serius hideful matters. " 24
 In maner suche³ nor Alexander wold darius wife behold⁴
 Whan fame she had of beauty great and praised her muche;
 but meting mother hers, a woman old, the maiden fair denied.
 We while ful sLiLy Looke in chamber of the wife, 28
 thogh pentische Like the windowe built, we think no
 harm,⁵
 The curius Care our owne we suffar Slip, to curious aL.⁶

He had more
 serious work.
 Nor would
 Alexander see
 Darius's beau-
 tiful wife.
 But we peep
 into women's
 litters for bad
 ends.

CHAPTER XIV.

It is also a who'e-
 some discipline
 not to look too
 closely into
 things which do
 concern us, in
 order that we
 may all the more
 easily accustom
 ourselves to ig-
 nore those which
 do not.

hit profitz also sometime that iustice may be don to pas ouer
 suche ded,
 That thou mast more accustume thè to flie from that as wrong,
 and that thou mast the bettar invre in continent sort,
 Sometime forbear the Lawful Companie of thi owne wif, 4
 Lest another time thou be inticed to other mens.
 briding this Custom in curiositie, prove sometime that thè
 doth touche, neglect;
 nor suffer ons thy care to give therto a hede
 And if a man wold tel thè aught don at thy home, diffar, 8
 and from thy eares fur set what wordz of thè be said.
 Edidpus busy serche did wrap him in most harmes;
 for whan of him selfe he axed as he no Corinthe wez,
 but Guest, he met with Laius, who after kild he had, 12
 and mother his owne in mariage tok, with whom he got
 kingdom,
 with dowary hers, whan than happy he thought he was,

Don't listen to
 folk's gossip
 about your own
 house.

¹ Sic. "again" written over "to her" struck out.

² "be" written over "permit" struck out.

³ "In maner suche" written over "After this sort" struck out.

⁴ Translation of "εἰς ὄψιν ἦλθε."

⁵ Correct translation of these two lines is: "We think it no harm to cast an eye into the litter of the women and to hang on the windows." The Queen has translated φόρεισις (litter) with "pentische," pent house.

⁶ οὕτως ὀλισθηρὰν καὶ ῥευστὴν εἰς ἅπαντα τὴν πολυπραγμοσύνην ποιοῦντες, while in this way we only whet our curiosity, and increase our desire to satisfy it.

Again he questioned who he was,¹ wiche whan his w[ife]² wold Let
 more earnest he, the old man as giltly he wer rebukd ; 16
 Omitting no good menes to make bewrayd al that was hid.³
 Than whan suspect herof his mynd had moche distract
 And old man had skrigd out, " O worthi me ⁴ whom nide to
 spike constrains ; "
 yeat⁵ kindeLed and vexed with Curiositisstinge made answer,
 " Compeld to heare, yeat heare I must."
 So swet a Sowre hit is nor may be withstode Curiosities
 motion, So bitter-sweet
is the itch of
curiosity.
 As wound that bloudies hit self while hit is Launged.
 but who is freed from this disease and is Of mildy spirit, 24
 Nor giltly is of any iueL, shal thus begin to say,
 " O Goddis, how wise art thou, that dost forget
 the yl." ⁶ How wise is he
who forgets ills !

CHAPTER XV.

Wher for against al this a Custoum must be made,
 that strait a Lettar broght may not be broken vp ;
 As many do, wiche whan thé think ther handz to sLow thé
 ad to ther tithe ;
 Whenseuer post do Come, mete him not, nor Let us change
 our pla[ce].⁷ 4
 If so hit hap a frind ariue, and say that some what he wyl
 tel him ;
 yea, rather, if aught thou brings of profit and of help.
 Whan ons in Rome dispute I made, a Cloin,⁸ that Domitian
 after kild,
 Who envied muche the princis [Clown's] Glory, listening
 to my Lectur, 8

¹ "who he was" written over "more of himself" struck out.

² MS. torn ; transl. of γυναικος.

³ "The old man," etc. ἔτι μᾶλλον ἤλεγχε τὸν συνειδόμενον γέροντα, πᾶσαν προσφέρων ἀνάνκην (he pressed the old man still harder, and even severely threatened him).

⁴ Translation of οἶμοι ; perhaps error for "woe to me : " "οἶμοι πρὸς αὐτῷ γ' εἰμι τῷ δεινῷ λέγειν."

⁵ Œdipus.

⁶ Line from Euripides, "Orestes"—"ὦ πότνια λήθη τῶν κακῶν, ὥς εἰ σοφή."

⁷ ἐξαστήναι.

⁸ Clown. In the text is Rusticus, a proper name.

At a lecture of mine, the Emperor's letter came to one of my hearers : I stopt : but he wouldn't open the letter till I'd finisht.

But if a man indulges his curiosity, it leads him to open friends' letters and do unfit acts.

And in the while a Soldiar comming, Ceasars pistel gaue him,
 A silence made, whom none wold Let to reade the sent,¹
 Refuse[d] hit, nor wold hit open tiL endid was my reading,
 and that I had dismist my hearars and scolars ; 12
 Wherin eache man did admire the grauitie of this man.
 but whan by aL menes and ways he nurris shaL
 Curiosities maladié, and so shaL make hit stronge and
 vioLent,
 than easy hit is not hit refrain and rule, 16
 for that by vse hit throwen is [and] born to things vnLawful.
 Yea, the Lettars teare vp, and frindz secretz discover,
 And sacred things behold whom no mans vewe aught se,
 and steps setz in place unfit, and kingly wordz and dedes
 do serche. 20

CHAPTER XVI.

Examples of the great hate aroused by those who make a business of curiosity.

Informers are of the same breed as curious folk.

Impious people first get from curiosity their name :
 'listeners to mills grinding.'

And tirans to, who ought aL knowe, ar made most odious
 by thos men who eares² thers and flatterars be called.
 Therfor youngar Darius the first some hirars he had,
 αυτοκρeσtas³ cald,
 himself mistrusting, douting others moe and fearing ; 4
 but dionisians mixed amonge the Siracutionssuche flering folk
 Whom in changest state, whan Siracusians found, distroied.⁴
 for flatterars⁵ ar of kind and stoke of Curius line.
 And Senthars⁶ two inquire, what iuel another or ment or
 did ; 8
 Yea, busy men iuen wretched haps of neighbors thers do
 serche,
 Euen suche as fals vnto ther share though fur vnloukt for wer,
 And to the Vulgar folke hit teL abroad suche newes thé[seke?].
 And said hit is that wrongged folkes⁷ beare suche newes of
 curius vice ; 12

¹ *ὅπως ἀναγνῶ τὴν ἐπιστολὴν* (in order that he might read the letter).

² Spies (and informers).

³ Greek word *ῥακουστάς* (listeners).

⁴ Correct translation of these two lines is : "The two Dionysiuses sent these informers to Syracuse, but when a revolution broke out there, the people seized them and beat them to death."

⁵ The Greek word is "sycophant."

⁶ Probably "censors" is meant.

⁷ The Queen has translated *ἀλιτῆριον* (wrongged folkes). Correct transl. : wicked.

for (as Like hit was that famine had athenes plaged, nor
ownars wold ther corn vtтар,

but in night and secret sort Grinde thé did ther store)?

Thes walking about did note and marke ther milles noys,
to Wiche ther names wer giuen alitern, propar for suche.

Of Like Cause thé say wer Sicoϕantz cald and so surnamed ;
for whan by Law hit was forbid that no man shuld figures
gather,

So Sycophants
were called
'Fig.-informers.'

Suche as them found and broght to Light bar Sicoϕantz name.

Yea that wer not unfit for Curius folke to shame them
ther[with],

20

If thé knowe them gilty of suche and Like andeuor as thé hold,
Wiche hated most and Griuous ar to aL thé haunt.

Let the curious
be ashamed of
likeness to the
hated informers.

[*End of the 16th Essay of Plutarch's "Morals."*]

[*This translation is labelled on back as follows, the dated
entry being in the Clerk's hand,*]

Plutarks Curioscity translated
in to English by queene
Elizabeth: this beeing the
originall and all writt with
her one hand.¹

her Ma^{ties} translation of a treatise
of Curiositie written by Plutark. &
putt into English miter. begon the
ij^{te} of this Nouember, & ended the
ixth of the same month, & copied
out by her Ma^{ties} order to me the
xiith of No.

3. 3. Nouember. 1598
a. o. x^l.

¹ This is in a more modern hand.

III.

H o r a c e .

DE ARTE POETICA.

TRANSLATED BY QUEEN ELIZABETH.

If a painter put
a black fish's tail
to a beautiful
woman, you'd
laugh.

If to mans hed a pantar wold
a horsis neck Conjoine,
And Coulored fethers ad therto

With Limmes togither set,
That face aboue of woman faire,
The rest fowle Like the moudy¹ fische,
For suche a hap, my frindz,

Could you your Laughtar kipe?

Like this, is a
book, whose be-
ginning and end
don't agree.

Believe me, Pisons, euen to this tablet

That my book be Like,

Whose vane shapis shalbe faned,

As sik mans dreames be wont,

So as nor fote ne hed in one agrie.

Poets and
painters take
liberties; but
they mustn't
couple lambs
with tigers.

"An Iniud power bold the poet and pantar had."

We knowe this Lein, axe and giue the same;

Not so the wild and tame do pere,²

Nor of the birdz that Serpentez bride,

Nor Lambes fal from the Tigres tetes.

Oft to beginnings graue and shewes of great is sowed

A purple pace, one or more for vewe,³

Whan wood or aultar Dians aught be drawen,

Or of running Streames in fairest fildz,

Than pant the Riuer Rene, or rainbow seak,⁴

But for al thes hire is no place!

¹ For "ougly" struck out, perhaps "muddy." ² "pair," Latin *coëant*.

³ "Oft to," etc. *Inceptis gravibus plerumque et magna professis purpurcus, late qui splendeat, unus et alter assuitur pannus,*

⁴ "seak," probably "arch," transl. of *arcus*.

- You Can perchance the Cipers tric present
 What botes to pant for gayne a foteles¹ man²
 From broken kile to swim to shore.
 A pot ful Large was ment be maid ; 28
 How hapned than the while a pipkin framed ?
 In time let be what so thou wilt,
 So that hit plain and One remain. Let everything
have simplicity
and unity.
 Of poetes greatist part, O father, and youthes worthy³ your
 Sire, 32
 All be begiled by shewe alone of good.
 While brife to be I Striue, skars understode I am ;
 And treeting maters slite, I feale my Strength decay ;
 Professing Causis dipe,⁴ my shalowe mynd astons, 36
 And Criping Low on ground, to safe yet fearing flawe :
 Who so One thing expres in to to many sortes,
 A dolphin on the tries⁵ doth hange, and bore in streame. The desirer of
variety paints a
dolphin on trees.
 So flight from fault fals into Lack from want of art. 40
 A Sely Smithe in Emilius Stage play, in bras,⁶
 Wil nailes and silky heare with his pensel shape ;
 Vnhappy man in Chifist part of worke,
 For wanting of skil to pictur all he cannot. 44
 Self same am I, if aught I striue Compound,
 No more I wische than wondar of iuel formed nose,
 Or vew of blackist yee, with here of Likist hue.⁷
 Take you that write a matter suche as equalz best your skil ;
 And Long do pause on what your shuldars doe refuse, You writers
choose a subject
that suits you ;
reflect on it : and
you'll not want
copiousness nor
clear arrange-
ment.
 Or what thé beare may best : who that he chuse⁸ best
 understands,
 Nor Eloquence shal he want, nor ordar cleare.
 For Grace and Vertu shal he place, or forbear ;⁹ 52

¹ The Queen has read *exspes* (hopeless) for *expes* (footless).

² The Latin text is : "*aere dato qui pingitur*" (for pay gets himself painted).

³ Or "worthe" : *digni*.

⁴ The Queen here does not give literal rendering of the Latin text, viz., "*Professus grandia turget*" (He who promises great things becomes bombastic).

⁵ "tries" substituted for "woode" : *silvis*.

⁶ "A Sely," etc. *Aemilium circa ludum faber unus et unguis exprimet, et molles imitabitur aere capillos*.

⁷ "No more," etc. *non magis esse velim. quam naso vivere pravo spectandum nigris oculis nigroque capillo*.

⁸ "chuse" sub. for "reades" : *lecta eris*.

⁹ "For Grace," etc. *Ordinis hac virtus erit et venus, aut ego fallor*.

So as what now be said, or what hirafter after shal'
 Muche he defars, and for the present time Omitz.
 This Loue he doth; this skorne of promised vers the
 skribe.¹

You'll succeed if In placing wordz, if thou be skant and wary bothe, 56
 you can make a known word new.
 The spiche shal florische wel and be esteemed.

Yea, if new word for old wel sodered thou do place,
 Yea, and nide be, with new shewe, the hiden yore
 expound;

To frame may hap some wordz that girdled Lethes² lack. 60

New-coind from
 Greek words will
 be accepted.

A Licence thou with shamfast leue mast take
 The new made wordes and faned Like Credit beares,
 If from the Grikis spring the softly be withdrawn.
 But romane what to Plauto and Cicilius shal he giue, 64
 If Varios Loue or Virgil hit be Caught?³

Why am I envied
 if I make a few
 new words, when
 Cato and Ennius
 made many?

Why, if I litel get,⁴ nide enuid I to be,
 Whan Caton and Ennius tounge inriched ther weany (?)⁵
 spiche,

And new names to ther matters gaue? 68

Hit Lawful is, and euer shal, a word assigne by mark to
 know.⁶

As primar Leues of wood first faule and chaunge to nirest
 yere;

Old words die;
 new ones flourish
 like young men.

So eldred age of wordz turnes so to ther decay,
 And youngmen Like the borne first florische and increas.⁷ 72
 To dethe we owe Ourselves and all we haue;

Whether Neptune by erthe be receued,
 and sayinth in by northern winde the sailing ships,⁸
 Wiche is a worke and act for kinge; 76

¹ "This Loue," etc. *hoc amet, hoc spernat promissi carminis autor.*

² Horace has "Cethegi."

³ "But romane," etc.

*quid autem
 Caccilio Plautoque dabit Romanus, ademtum
 Virgilio Variogue?*

⁴ The Latin text is: "*Ego cur, acquirere pauca si possum, inuideor?*"

⁵ "ther Countries" and "ther mater" struck out: *sermonem patrium.*

⁶ This verse ends in the middle of a page: the next begins a fresh leaf. *Licuit, semperque licebit, signatum praesente nota procudere nomen.*

⁷ Here the Queen has mistaken the meaning, which is: "the words flourish and grow strong like youths."

⁸ "Whether Neptune," etc.

*sive receptus
 terra Neptunus, classes aquilonibus arce.*

- Or wither a coustumed marische fit for ores,
Fede the Cities nire and makes them feale ¹ the plowes waight.
Or streame change the Cours, the fo to frutes ;
By Learning bettar way. All mortal dede shal end : 80 Men's works end,
Ne shal Our wordz knowe honor augh, nor liveliste grace. so do words ;
Muche shal renue that haue bine fallen, and than decay tho' some shall
Suche wordz as haue bine reuerenst wel, if vse hit grant, live anew.
On whose beck bothe fors and fourme of spiche ² dependz. 84
How Kingz and Chiftanes actz, and eke ther doleful woe,
In verse how thé in numbar be exprest Homere hath told. Homer has
With onjvend ³ [*impariter*] ? linked vers at first a mone thé shown how
make, Kings' deeds
But after winning wische ther verdit thé haue won. ⁴ 88 should be
What author yet wil Simple Eglogs Leue related.
The Grammars mastars striue, yet iuge the verdit kipes. ⁵
Rage withe his owne stile ArChilocas hath used (?). ⁶
This manner vers the Comidantz and tragike bothe begun 92
WeL fitting wordz for bothe, ⁷ exciding vulgar Shoutes,
And mitist for the greatist, waightist Cause. ⁸
Our muse Comitiz to stringe, ⁹ bothe body and ther race
The winning WrastLar, and hors the first at stop ⁹ 96 Harp-strings
And telz the Youngemens Cares, and frechat wines. ¹⁰ should sing of
Thes changes to obserue and Coulors shewed of work, ¹¹ Gods, Athletes,
If I knowe not nor Care, why Poete am I called ? and Horse-races.
By Sely shame chuse not to knowe than sike vs lerne 100
A mery play wold not admit a tragik vers ;
Thiestes scene disdaines that wordiest vers decerns, Thyestes' supper
Be told in menar verse by pourist Comidant. must not be told
Let all things be as sorteth best ther place. 104 in common verse.

¹ "them" refers to "marische" and not to "cities."

² *norma loquendi*.

³ unjoined.

⁴ "But after," etc. *post etiam inclusa est voti sententia compos* :

⁵ Translation not exact : "The learned contend, and so far the question is not decided : " *adhuc sub iudice bis est*.

⁶ "Rage," etc. *Archilochus proprio rabies armavit iambo*.

⁷ The Queen has not understood "*alternis sermonibus*" (dialogue).

⁸ Correct translation : "And born for action." *et natum rebus agendis*.

⁹ ? MS. strange.

¹⁰ *libera vina*.

¹¹ "Our muse," etc. "*Musa dedit fidibus divos, puerosque deorum, et pugilem victorem, et equum certamine primum, et juvenum curas, et libera vina referre. Descriptas servare vices operumque colores*."

- Yet Comedie sometime Lifts vp the voice,
 And wrotheful Cremes with puffed face¹ fights ;
 And tragicke often moues in slavy gise
 TeLequs, eke Pelius, wh[en]² poore and exul bothe, 108
 Away throw thé, thes windblowen vase³
 And halved-quartered vers, do Care,
 If Care thé do *with* mone the Loukars-on to move.
 Versis faire do not Suffice, Let them be swite 112
 And suche as wher thé wyl may turne the hirars Eare !
 As mery man thé please, So wailing man Contentz
 The milddy Lookes :⁴ if teares myne thou procure
 Thyselve must waile, so shal thy misfortune yerke me. 116
 Ivel if you do your biddings place
 Telequs or Peleus, or I shal slipe or Laughtar make.
 For sory wordes fitz best a moning face ;
 The furius thretful ; seure the dalear⁵ wanton the graue,⁶
 For nature first us fourmed within ful fit,
 For the bent of eche fortune helpes or throwes to er[the ?],
 In yrking drawes vs downe *with* wo opprest :
 Strait motions of the minde exaltz by toung exprest. 124
 If speakars wordz vnfit ther fate,
 The army all *with* skorne wil thè deride ;
 For muche hit doth auuail whir Dauus or Eros ;⁷
 Or ripid Age or firs youthe in Growing yeres ; 128
 Or ruling Dame, or Careful Nurse ;
 Wayfaring marchant, Or plower of the griny fild ;
 In Colchis or Assiria bred ; in Thebes or Argus town(?)
 Or hiresay folowe, Or Writar, make thy matter fit for thè
 Laudid Achilles do thou prais, hevy,⁸ Ireful, graue, lerne
 shipp (?)⁹
 Lawes he denies euer made for him, naugh must gainsay thy
 armcs fors.¹⁰
- Poor exiles do not word complaints in foot-and-a-half long words.
- If you want me to weep, first wail yourself.
- A writer must take into consideration the position, temperament and nationality of the person who is speaking.
- And be careful to preserve the historical conception of him.
- Examples of Achilles, Medea, etc.

¹ "puffed face" *tumido ore* (pompous words).² MS. why, *quum*.³ *ampullas* (swellings) et *sesquipedalia verba*.⁴ "As mery," etc. *Ut ridentibus adrident, ita flentibus adflent humani vultus*.⁵ dallyer.⁶ The furius, etc. "*iratum plena minarum ludentem lasciva, severum seria dictu*."⁷ *Herus*, not Eros or Cupid.⁸ "hevy" or "hedy" subst. for "busy."⁹ Or hiresay, etc. "*Aut famam sequere, aut sibi convenientia finge. Scriptor honoratum si forte reponis Achillen impiger, iracundus, incxorabilis, acer*."¹⁰ The last six words are interlined.

- Medea Let be woode vnwon, Ino ful of teares,
 Faithles Ixion, wandringe Io, mourning Orestes. 136
- If ignorant¹ thou aught to the scene committ,
 And darest new actors place perfourme,
 Suche as thou first began, Louke to the end thou kipe.²
 Ful hard hit in private sort the comme things declare ;³ 140
- And Rightliar shuldst thou Homers vers expres,
 Than as first man the vntouch⁴ and vntold to tel.
 Generall mattar shal be made thy private part,
 If thou stik not to Curius about the base and commen
 lines. 144
- Nor word by other like Glosar sure shalt thou vse,
 Nor skolar like shalt thou sample thyself in act,
 Whence shone forbidz thy foote eke Lawe of work,⁵
 Nor So begin as Ciclicus writar Ons : 148
- "The Luk of Priam shal I sing and worthy war."
 What fitting so wiede Chawes hathe promis now perfourmed ?
 The hilz ther frute do yeld, a skorned mouse is born.⁶
 How righLar he, that fondly naught doth vndertake ? 152
- "Shewe⁷ me, my muse, a man in after tims of taken Troy
 The manars of many a man that saw together with their
 towns."
- Who miss not smoke of flame, but Light from smoke to
 giue,
 That thens he may shewe wondars great, 156
- Antipaton, Silla, and with Ciclop, Caribid.⁸
 Nor Diomedz returne from MeLeagris Ruine,
 Nor Trojans war from his Granfathers shel⁹ wil tel ;
 Euer to the end he hies, and to best¹⁰ menes : 160

Characters
 which you have
 yourself con-
 ceived must be
 consistent from
 beginning to end.

An old subject
 may be made
 original by the
 way it is treated.

A poet must not
 begin by promis-
 ing too much.

The opening
 lines of the
 Odyssey are
 given as
 example.

A poet must not
 go too far back
 with his subject.

¹ ignorant transl. of *inexpertum*.

² This line is substituted for "Suche as thou first hast famed til end kipe stil." Here the MS. breaks off in the middle of a page, the next line beginning a fresh leaf.

³ Ful hard, etc. "*Difficile est proprie communia dicere.*"

⁴ Sic. ; at first "vnknown."

⁵ Nor word, etc. "*nec verbum verbo curabis reddere fidus interpres, nec desilies imitator in arcum unde pedem referre pudor vetet, aut operis lex.*"

⁶ The hilz, etc. "*Parturiunt montes, nascetur ridiculus mus.*"

⁷ Beginning of the Odyssey. "*Dic mihi, musa, virum,*" etc.

⁸ Charybdis.

⁹ The Queen has mistaken ovo (egg) for avo (grandfather) ; for "shel" there is no equivalent in the Latin text, "*nec gemino bellum Trojanum orditur ab ovo ;*"

¹⁰ The Queen appears to have mistaken "*medias*" for "*melius*."

- Like as by notes the Listenars eares he drawes,¹
 That he despaire, intreating grace, he leues ;
 And So begiles as falz *with* tru doth mixe,
 That midst to first and Last *with* midst agrie. 164
- If applause is desired he must be careful to keep in mind the age of his characters.
 Thou what I and people to desire, do here ;
 If nide you do a praisar, to the end suche as wil bide
 Til Singar do afourd your Clapping hands to work ;²
 Than must thou maike the manars of Eche age, 168
 And graunted must be Grace to Natures Changed
 yeare.
- Description of the propensities of a boy ;
 The boy that Can pronounce his wordz,
 And stedy his ground with sure pace,
 Lips³ for Joy to felow his Like, 172
 Sturs vp his Color. Lets hit Light[l]y faL,
 And changis oft in many a houre.
- of a young man ;
 The berdLes youthe, at Last mastar Cast of,
 Joys in horsis, dogges, and gras of open fild ; 176
 WaxLike rolled to Vice, to teachar Currt,
 Late forsear of good, of his pence to Lavische,
 of a middle-aged man ;
 Hauty, Glorivs, swift winged to leue that he Loved.
 But eldar age, turning his Cours *with* mynd manlike, 180
 Riches sikes, frindz, to honor himself ingrafsing,⁴
 Well warning to do that strait to change he strives.⁵
- of an old man.
 Cumbars many a one besige the aged man ;
 Or that he sikes thogh found as wretche he forbears, 184
 And dares not ventur the vse therof :
 Or that in feare or Yoy sort al things he vndertakz
 SLOWghful a hoper, ydel, and gridy of change.⁶
 All these different ages must not be confused one with another.
 "Crabbid, whining, the praisar of passid time 188
 Whan boy he was, a Juge and beatar of his youngar.
 Growing yeres great auailles do bringe ;
 And passed gone as many do deprive.
 Lest therfor agid part be giuen vnto the young, 192

¹ Like as, etc. *non secus ac notas* (Just as if they were known to him).

² If nide, etc. "*Si plausoris eges auleae manentis et usque sessuri donec cantor 'vos, plaudite !' dicat.*" ³ leaps.

⁴ "ingrafting" incorrect trans. of "*inservit*" (devoting himself to).

⁵ Well warning, etc. *commisisse cavet quod mox mutare laboret.*

⁶ Or that, etc. "*vel quod res omnes timide gelideque ministrat dilator, spe longus, incers, avidusque futuri.*"

And mans estate bequived to the boy,
Let vs abide in suche as best agre and in ther time.

[*Endorsed*.:] Her Ma^{ties} translation of a peece of Horace *de arte poëtica* written *with* her own hand, and copied by me for her Ma^{tie} the iiijth of November 1598. and at that day I delyuered it vnto her own handes.¹

Then follow some characters in cipher.

¹ The transcript here alluded to has not been discovered. The text is taken from the Queen's own rough draft.

APPENDIX.

SIR THOMAS CHALLONER'S TRANSLATION OF SOME OF THE
METRES OF BOETHIUS, FROM A MS. IN THE PUBLIC
RECORD OFFICE.

[STATE PAPERS, DOMESTIC, ELIZABETH, ADDENDA, VOL. 11, No. 121.]

TRANSLATED OWTE OF BOETIUS DE CONSOLATIONE PHILOSOPHIE.

The firste Metre of y^e firste Booke. [In Couplets.]

I, THAT whilome with plesant witt cowlde jolye ditties make,
Muste now, alas ! with hevvy harte but sadde verse vndertake :
For, lo ! my Muses, all to rente, non otherwise endite.
How can we chioose, with weeping eyes, but waylling metre wryte ? 4
Yet, theis at least (as faithfuH freendes) no terroure coulde affraye
To be (for aH my banishment) companions of my waye.
Theis, of my happie lykesome yongthe y^e glorye long ago,
In withred yeeres & eveH happe, do comforte now my wo. 8
For Elde with evells on his necke commes creeping wondres faste ;
And sorow hath his propre age when gladsomme yowth is past.
Vntymely horenes of my hedde doth stowping age resemble ;
My skynne do sagg in wrinkles slacke, my fflaggy lymbes do tremble. 12
O happie death, that makes no haste while welthy yeres abyde,
And at a call to wofuH men cowlde then espy her tyde ;
But aye to carefuH men, alas ! how deaff she is to those !
And cruelly she deyneth not the weeping eyes to close. 16
While Fortune with her trustles goodes did make me fleering cheer,
Thou, wellcomme hower of my death, had whelmed me wellneere ;
But now that fortune turned hath her fikle face to lowre,
Vnthankfull lyf withholdeth me, and driveth of y^e howre. 20
Whie did you boaste me (o my Freendes) a happie man soe ofte ?
He that is fallen from his state, stooode never sure alofte.

The seconde Metre of y^e firste Booke. [In 10 Fours, abab.]

(1)

Alas ! the mynde yplonged in worldlye thoughte,
 How duske it is !
 And lykes the darke, and settes the lighte at nowghte
 Her propre blisse : 4

(2)

So ofte as her y^e blustring wyndes do throwe
 Which erthly are ;
 And seeth no shifte, needes muste her truble growe
 Of worldly care. 8

(3)

This man, whilome that freely coulde discowrse
 All Heven at large ;
 How Sonne and Moone and Starres eche in their cowrse
 Observe their charge : 12

(4)

And lyke a Maister cowlde their ordre laye
 How euerychone
 Keeps in their moving sondrie tyme & waye
 By power of one : 16

(5)

Eke whence the wyndes with stormy blastes can reise
 The waves so hye :
 What Sprite or powre this worldes steddy peise
 Dothe torne & guye : ¹ 20

(6)

Or whie the welkyn riseth stiſt to faſt
 From Este to Weste :
 What gladdes the Erthe in Spryngtyme over all
 With flloweres dreste : 24

¹ guide.

(7)

What gives that in the hotter tyme of yere
 The frutes be ripe :
 And Grapes in Harvest for the belly cheere
 Do fill the pipe : 28

(8)

Of all theis thinges the hidden causes he
 Was wonte to serche ;
 And yelde what mowghte the secrete reason be
 Of Natures werche.¹ 32

(9)

Now lyeth he dusked of his inwarde eyen
 As in a dompe ;
 And in his necke the carefull cheynes so lyen
 Of worldlye lompe ; 36

(10)

That for the weighte which doth him grovelyng holde,
 He hath no myghte
 To rise, but aye the foolishe Erthe beholde
 With dasled sighte. 40

[In this place sholde come the thirde metre, which foloweth after.²]

The fourthe Metre of the first Booke [In 5 Sevens, abcbcb.]

(1)

Whoso hath him sett
 A quyett lyf to lede ;
 And destenye
 Liste vnder foote to treade
 With harte so hye
 That neyther hope ne dreadd
 His order lett : 7

¹ work.

² In margin in MS.; see next page.

(2)

Not ones the threattes
 Of raging Neptunes yre
 With whelmyng waves ;
 Ne therthquake, when y^e ffyre
 Of Ætna Caves
 Vp to the Starres & hyer
 His balkyng fettes; 14

(3)

Nor ffyrye fligh̃te,
 That smytes the Towres with thonder,
 Maye him affraye.
 Why, ffooles, of Tyrantes wondre ?
 Nys but a playe ;
 Whose Rage wolde putt men vnder,
 And have no mygh̃te. 21

(4)

For ffear̃e thow nough̃te ;
 Nor hope thow owgh̃te ; and then
 Disarmed is
 he spyte of angrye men.
 But fearing this,
 Or wisshing that ; as when
 Thy waueringe thowgh̃te 28

(5)

Is not thyn awne :
 Thou hast throwne away thy Shylde ;
 And cowardlye,
 As chaced owte of ffylde,
 Thyself doste tye
 The cheyne wherwith yhilde
 Thow mayste be drawne. 35

The thirde Metre of the firste Booke. [In 5 Threes, same aab.]

Then sodeynlye me left the myrknes of the nygh̃te,
 And therwith gan my weakned sighte
 His former force recover. 3

As when the rayny wynde that whourling Corus highte
 Hath made the Skye by stormye myghte
 All thicke of Clowdes to hover ; 6
 The mistye Showres alofte do barre the Sonne his lighte :
 And er the twynklyng Starrs be brighte,
 Darke nyghte the Erthe doth cover. 9
 If Boreas from his Cave be letten owte to fflighte,
 And putting all those Clowdes to fflighte,
 The hydden day discover : 12
 All sodeynly the Sonne smytes with his beames arighte
 The wondring eyes of euery wighte,
 And sheens the worlde over. 15
 [Here sholde come in, the 4th metre, which is alredye afore.¹]

Th vth Metre of y^e firste Booke. [In 11 Sixes, aba cbc.]

(1)

O maker of the starry Skye,
 That sitting on thy steddy seate above ;
 Incessantly 3
 Doste swiftly welde the Heven rounde :
 And makste the Starres that by a lawe they move
 To order bounde : 6

(2)

That now all rounde & full of lighte
 The farther from her brother, dame *Diane*
 Doth dymme the sighte 9
 Of all the lesser Starres abowte :
 But nygh to *Phoebus*, aye more pale & wane,
 Her lighte goth owte / 12

(3)

And thilke that dothe begynne the nyghte
 Tofore the Starres when *Phoebus* is to Weste ;
 And Hesper highte ; 15
 Highte *Lucifer* an other tyme.
 Behynde the Starrs arising in the Este
 Tofore the pryme / 18

¹ In margin in MS. ; see page 152.

(4)

Thow while the chilly wynter blaste
 Hath spoillde the Trees, doste make y^e drowsy daye
 The shorter laste / 21
 And thow when Sommer hath begonne
 His pleasant warmthe, hast bidd the nyghte away
 The swifter ronne / 24

(5)

Thy myghte doth { varye aye
 *allwaye chaunge*¹ } the yere /
 As when the leues while Boreas hath them clongen
 Have lost their cheere : 27
 Sweete *Zephir* hem revives agayne.
 And what in wynter was but seede, is sprongen
 To *sommeres* grayne / 30

(6)

So nothing brekes thy statutes olde,
 But in the werke thow hast them tasked to,
 Their order holde / 33
 Thus ruling all to certen ende,
 Save only men ; thow lettest what they do
 Vnbridled wende / 36

(7)

For whie hath Fortune thus her wiſſ
 In turnyng thinges now vp, now downe, so ofte
 Withowten skiſſ ? 39
 The payne that for offence besittes,
 The Giltless have : and wickednes alofte
 In honour sittes / 42

(8)

And harmeles ffolke with moste vnrighte
 Ar of the Giltie troden vnder foote,
 & vertue brighte 45
 Is hoodwynkte vnder darknes halte /
 And laide is on the Juste, withowten boote,
 The wyckeddes ffalte / 48

¹ These two words in italics were intended to be omitted.

(9)

Noughte harmeth them their Crafte & guyle,	
Nor periurye with goodlye lyes to paynte /	
But other while,	51
When Fortune listes her powre to showe,	
The greatest kynges on Erthe, her tryces quaynte	
Can overthrowe /	54

(10)

O! now the wrecched Erthe beholde,	
What ere thou be that thinges ylynked hast	
In league so olde :	57
No meane parte of thy workmanship,	
We men, with Fortunes waves ar tosste & cast	
In steerles Shipp /	60

(11)

Be Steersman, and theis fluddes alaye :	
And as thou guydest aH the Heven wyde	
In suche a staye :	63
Vouchesauf into that leage to tye	
This Erthe alowe, that here may order byde	
With certentie.	66

The vjth Metre of y^e firste Booke. [In 5 Sixes, abc abc.]

(1)

When <i>Phoebus</i> in the Crabb on hye	
Doth make the landes to reeke	
With parching heatt :	3
Then he that soweth the fforowes drye	
Must for his harvest seeke	
To Akorne meate.	6

(2).

Seeke never to y ^e pleasant wood	
The violettes to gether	
Of purple hewe ;	9
When wynter wyndes have waxen, woodd	
And fildes with frosen wether	
Ar hore besnewe.	12

(3)

Nor seeke to croppe with greedy haste,
 For grapes in Springingtyde,
 The budding vyne : 15
 For he that wilh of *Baccus* taste,
 He must tiH harvest byde,
 That rypes the wyne. 18

(4)

The tymes hath God himself so bounde
 To kepe their season due,
 By turne assignde, 21
 Nor suffreth them their course confounde,
 Or shifte their turnes anewe
 Agaynst their kynde. 24

(5)

Whateuer makes to hastie waye,
 Doth owte of order ronne,
 And hedlong wende. 27
 For (broken ones the sett araye)
 What Rasshnes hath begonne
 Fortthinkes the Ende. 30

*The vijth & last Metre of y^e firste Booke,
 which is made for this mesure :*

. u — — .
 . u — u u — u — u — .
 . — u u — u — .
 u — u — .

[In 7 Fours, abba.]

(1)

The Starres brighte ;
 When cluddered thicke the colye Clowdes
 Vnder a Cloke hem shrowdes :
 Can showe no lighte. 4

(2)

The Seas calme ;
 When sutherly wynde with his turmoiHe
 Sturres fro the myrie soylle
 The waves to walme :

8

(3)

That erst myghte
 Compare with y^e Skye for glassie green ;
 Mixte with y^e mudde vncleen,
 Withstandes the sighte.

12

(4)

The smoothe course
 Of Brookes fro the hills ; when Rocke or staye
 Falleth athwarte their waye :
 With bounde & sourse.

16

(5)

So Truth to,
 If thou with a cleere eye wilt beholde ;
 Willing a pathe to holde,
 That leades therto :

20

(6)

AH Joye shonne :
 Drive sorowe away ; wan hope forbere.
 Banyshe y^e Cowarde ffere.
 Ells art thou wonne

24

(7)

To thoughtes vayne.
 For clowdye & bridled is the mynde,
 Ledd with affection blynde ;
 Where theis do raigne.

28

The firste Metre of y^e seconde Booke.[2 *Nines*, abca cdbdc ; and 1 *Seven*, abca cab.]

(1)

This skornefulH dame,	
As she apon a pryde	
Liste turne the state of thinges	
To shoue her game :	4
Her wheele abowte it fflynges	
Lyke Ewripus the ffludde,	
That shiftes so ofte his tyde.	
So that with ffurye woodd	
Now overturnes she kynges	9

(2)

So dradde before.	10
An otheres humble fface,	
(Full false) she liftes on hye,	
That lay forlore.	13
She harkneth not y ^e Crie	
Of wretches wo begone ;	
Ne recketh of their case,	
But lagheth of their mone	
Long of her self so slye.	18

(3)

Thus playeth she.	19
Thus listes she prove her powre :	
To shoue her ffolke a sighte	
Full straunge to see ;	22
One broughte in wrecched plighite	
And happie also be	
Togetheres in an howre.	25

The seconde Metre of y^e seconde Booke. [3 Eights, abed cbad.]

(1)

If asmoche as by raging blast	
The sea turnes vp of sande ;	
Or in the welkyn rounde abowte	
Ar Starrs that shyne by nyghte ;	4
Of Goodes somoche ypowred owte,	
With never stayed hande,	
Thilke mesur fuH were allwaye cast	
That Horne of plenty highte :	8

(2)

Not yett for that lyke wrecches stille	
Wolde men leve of their playnyng.	
Thoughe God aH prodigaH of golde,	
Their vowes streyte herde & gave	12
And heapte them honours as they wolde :	
That had is, seemes no gaynyng :	
But greedy of their glutting fille,	
Aye galpe they more to have.	16

(3)

What Brake or brideH then may serve	
With stedy hande to staye	
Of Avarice the prone desire ?	
When drynking vp y ^e fludde	20
Of Goodes, settes more the thurste on fyre.	
He lives not riche for aye,	
That, sighing stiH for feare to sterve,	
Beleevs he lacketh good.	24

Ther is no more of this yet done, my busynes otherwise occupieng my hedd & aH my leysure, by reason cheefly of myn office,¹ & partlye for seeking how to lyve, being with y^e office further charged then releved ; but I hope er long to be vnladen therof, & more at leysure. And if you exhort me, I wiH go throughe with his metres aH. I here that he is well translated late, aH in prose.

¹ Sir Thos. Challoner was Ambassador to the Low Countries in 1559-60, and to Spain in 1561-5. The Calendar of State Papers assigns this translation, conjecturally, to the year 1563. Perhaps he alludes to his own "banishment" in the sixth line of the first metre.

GLOSSARY.

- Accompt, *vb.* account, accompted, 86/54.
 Account, *sb.* account, 123/56.
 Ad, *vb.* add, 45/32, adz, 132/32.
 Affraie, *vb.* scorch; affraies, 36/13.
 Afore, *adv.* before, 6/15, afor, 66/5.
 Afourd, *vb.* afford, 19/4, 73/25.
 Agry, *vb.* agree; agrying, 61/15; agre, 149/194.
 Aligh, *adv.* alike; aLigh, 122/22.
 Allow, *vb.* approve, 21/6, 55/14.
 Amase, *vb.* amaze; amasde, 23/45; amasid, 73/30.
 Apeace, *vb.* appease, 14/44; apeced, 100/5.
 Ar, are, present of to be, 122/19.
 As, *conj.* used instead of that, 59/48.
 Astone, *vb.* astonish, stun; astond, 43/1; astones, 90/14.
 At lest, *adv.* at least, 1/5.
 Augh, *sb.* auglit, 137/10.
 Auailles, *sb.* advantages, 148/190.
 Aulter, *sb.* altar, 142/21.
 Awry, *adv.* different from, 106/49, 111/64.
 Axe, *vb.* ask, 129/8; axed, 123/14; axis, 129/21.
 Ayre, *sb.* air, 67/66.
 Baitz, *sb.* ? strivings, strife, 128/33.
 Bakbyter, *sb.* backbiter, 9/45.
 Balking, *sb.* 153/14.
 Ban, *vb.* censure, 133/15.
 Bancke, *vb.* bank, confine, 41/11.
 Bedsfite, *sb.* foot of bed, 3/40.
 Behoofuller, *adj.* more needful, 20/20.
 Besnewe, *pp.* oversnowd, 156/12.
 Bewray, *vb.* betray, discover; bewrayd, 139/17.
 Bissetz, *vb.* besets, 61/18.
 Bitte, *sb.* bite; bittes, 51/14; byt, 35/17.
 Blatter, *vb.* prate, 129/11.
 Blesse, *sb.* bliss, 59/57, 63/53.
 Blissidnes, *sb.* blessedness, 64/79.
 Blist, *adj.* and *pp.* blessed, 72/1.
 Blotted, *adj.* degenerate, 28/38.
 Blyndnes, *sb.* blindness, 28/64.
 Boot, *vb.* to be efficacious; bootes, 10/82; bootith, 85/33; boutes, 88/1; botes, 143/26.
 Bore, *sb.* boar, 101/28.
 Bouke, *sb.* book, 133/9.
 Boustius, *adj.* hoisterous, 19/6.
 Bow, *sb.* bough, 47/16.
 Brall, *sb.* brawl; bralles, 83/52.
 Brid, bride, *vb.* breed, 122/22, 124/26.
 Bygnes, *sb.* bignes, 45/30.
 Byte, *vb.* bite, 59/48.
 Cach, *vb.* catch; cacht, 43/10.
 Carke, *sb.* labour, 57/20.
 Cartel, *sb.* challenge, 128/10.
 Case, *sb.* stair case (separated), 121/6.
 Canse, *conj.* because, 43/19.
 Chatting, *adj.* 131/23.
 Chaw, *sb.* jaw; chawes, 24/14, 147/150.
 Cherche, *vb.* seek, 127/4; cerche, 57/17.
 Chire, *sb.* countenance, 7/4.
 Choys, *vb.* choose, 129/3.
 Clift, *sb.* cleft, *L. rimula*, 88/130.
 Cluddered, *pp.* gathered, 157/2.
 Color, *sb.* choler, 148/173.
 Conceite, *sb.* conception, 44, II/2.
 Coniuration, *sb.* conspiracy, 10/87.
 Conserve, *vb.* preserve, 71/47.
 Convince, *vb.* convict, convinced, 11/121.
 Couche, *vb.* set (of the sun), 127/6.
 Coustum, *vb.* accustom; coustumed, 145/77.
 Coyne, *sb.* coin, 48/30.
 Craftes man, *sb.* artisan, 92/39.
 Crake, *vb.* crack, boast, 39/7, 54/13.
 Crooke, *sb.* bend; crookes, 102/11.
 Currish, *adj.* stern, inimical, 40/16, 41/18.

- Dalear, *dallyer*, *sb.* 146/120.
 Dalyance, *sb.* dalliance, 23/32.
 Debat, *sb.* dispute, 128/10.
 Decerne, *vb.* discern, 65/16.
 Delyte, *sb.* delight, 45/23.
 Delite, *vb.* delight, 65/12.
 Deuide, *vb.* divide; deuided, 92/43.
 Dew, *sb.* due, 14/30.
 Difar, *vb.* differ, 116/8.
 Differ, *vb.* defer, 91/16; diffar, 138/8.
 Disagreins, *sb.* contrary; disagreins, 35/36.
 Dolar, *sb.* giuer, 24/10.
 Domar, *sb.* judge, 36/7.
 Doulee, *vb.* soften; douleed, 16/40; dulce, 73/27.
 Doulcenes, *sb.* sweetness, 43/2.
 Doum, *adj.* dumb, 5/7; dum, 5/9.
 Dusked, *pp.* darkend, 152/33.

 Eake, *conj.* also 122/39; eke, 135/27.
 Ech, *adj.* each, 10/93.
 Egar, *adj.* eager, 24/13.
 Eld, *adj.* old; eldred, old; eldar, older, 127/13.
 Element, *sb.* letter, 3/18.
 Elz, *adv.* else, 60/3.
 Ensampl, *sb.* example, 86/47.
 Est, *sb.* east, 47/32.
 Euin, *adv.* even, 9/49, 88/138.
 Expulse, *vb.* expel, 49/3, 53/12.
 Exul, *sb.* exile, 15/16, 89/4; exule, 15/4.

 Fal, *vb.* fall; falz, 113/21.
 Fals, *adj.* false, 14/36, 113/23; falz, 57/20.
 Fame, *vb.* repute; famed, 25/18.
 Fane, *vb.* feign; faned, 142/11.
 Farvent, *adj.* fervent, eager, 83/50.
 Faut, *sb.* fault, 132/25.
 Felowe, *vb.* follow, share; accompany, 76/12; following, 6/10.
 Felowe, *sb.* 1/6.
 Fiar, *sb.* fire, 76/7.
 Fiers, *adj.* fierce, 7/12; firs, 146/128.
 Figue, *sb.* fig, 141/18.
 Fil, *vb.* fill; fild, 49/45; fild, 49/44.
 Fild, *sb.* field, 44/1; fildz, 49, III/4; fildes, 156/11.
 Fittes (by), by turns, 87/99.
 Flaggy, *adj.* bending, wavering, 150/12.
 Flawe, *sb.* gust of wind; flawses, 4/3, 24/1.
 Flea, *vb.* flay, flead, 100/15.

 Flinge, *adj.* flying, swift, 76/3.
 Fliting, *adj.* fleeting, 49, III/6.
 Fly, *vb.* flee, fleet; flyeing, 83/55.
 Foli, *sb.* folly, 132/26.
 Folme, *sb.* foam, 101/28.
 Footeman, *sb.* pedestrian, 79/67.
 Forbear, *vb.* forbear, 148/184.
 Foren, *adj.* foreign, 50/34.
 Forlore, *pp.* lost, forlorn, 159/13.
 Forrowe, *sb.* furrow, 16/4, 21/55.
 Fors, *vb.* force; forst, 60/4.
 Fors, *sb.* force, 84/34.
 Forsear, *sb.* foreseer, 148/178.
 Forsles, *adj.* forceless, 7/12.
 Forthinke, *vb.* repent, 157/30.
 Fote, *sb.* foot, 7/2.
 Fowle, *adj.* foul, 53/1.
 Frie, *vb.* free; fried, 44/2; fries, 3/29.
 Frosy, *adj.* frosty, 96/7.
 Funeralz, *sb.* funeral, 72/6.
 Fur, *adj.* far, 33/14; furr, 17/11, 38/33.
 Furder, *adv.* further, 44/5 (prose); furdest, 36/9.
 Furthe, *adv.* forth, 41/5.
 Fyle, *vb.* defile; fyled, 95/159.

 Gat, *vb.* got, 58/42.
 Gayne say, *vb.* gainsay, 102/23.
 Geayle, *sb.* gaol, 89/9; gial, 39/72.
 Gesse, *vb.* guess, 64/99.
 Gest, *sb.* guest; gestz, 83/6, 126/6.
 Gives, *sb.* fetters, 81/10.
 Glaue, *sb.* sword, 52/25.
 Glanche, *sb.* glance, 135/9.
 Glorius, *adj.* boastful, 148/179.
 Glosar, *sb.* glosser, 147/145.
 Glutting, *adj.* 160/15.
 Golfe, *sb.* gulf, 49, III/1.
 Gote, *sb.* goat, 56/7.
 Graffin, *vb.* graven, 134/10.
 Gridy, *adj.* greedy, 126/9.
 Griny, *adj.* greeny; verdant, 1/7, 146/130.
 Grounting, *adj.* murmuring, gloomy; in Bavarian dialect, *grantig*; 1/8.
 Guifte, *sb.* gift, 27/16, 35/40.
 Guye, *sb.* guide, 151/20.
 Guyle, *sb.* guile, 48/31.

 Hability, *sb.* ability, 59/50.
 Hap, *sb.* chance, 33/88; happ, 119/109; happe, 119/90.
 Hap, *vb.* happen, 28/52, 111/55; happing, 26/44; hapning, 91/11.

- Hard, *vb.* heard, 71/57.
 Harte, *sb.* heart, 55/6.
 Hast, *vb.* haste, 45/19.
 Haver, *sb.* possessor, 33/3; havers, 52/30.
 Hedles, *adj.* headless, 133/11.
 Heede, *sb.* attention; hide, 131/6.
 Heedely, *adv.* carefully, 70/37; hidely, 131/18.
 Here, *sb.* hair, 143/47; heares, 2/11.
 Hest, *sb.* behest, 57/19.
 Hie, *adj.* high; hiar, 2/9; hie, 7/10; hye, 7/39; hy, 14/31, 105/6; hyar, 17/15.
 Hie, *vb.* hasten; hied, 2/9; hyes, 55/9.
 Hiim payre, *vb.* impair, 94/127.
 Hit, *pro.* it, 3/30, 36/1, 63/47.
 Hoiss, *vb.* hoist; hoissed, 124/32; hoissing, 100/4.
 Hole, *adj.* whole, 42/12.
 Holesum, *adj.* wholesome, 123/55.
 Holy, *adj.* hollow, 7/7.
 Holyly, *adj.* holy, 62/34.
 Hoodwynkte, *pp.* 155/46.
 Hors, *sb.* horse, 44/8.
 Humⁿin, *adj.* human; humayne, 8/9, 45/25.
 Il, *adv.* ill, 128/13.
 Indeur, *vb.* endeavour, 11/120, 87/97.
 Indew, *vb.* endue; endewed, 12/136.
 In dide, *adv.* indeed, 133/26.
 Ingraff, *vb.* engraft, 49/3; ingrafted, 25/8; ingraffing, 148/181.
 Iniury, *sb.* injury, 9/35.
 In sort that, so that, 122/43.
 Invay, *vb.* inveigh; invayed, 16/31.
 Invre, *vb.* inure, 135/1; Invres, 3/28.
 Juge, *sb.* judge, 74/40, 76/22.
 Juger, *sb.* judger, 112/107.
 Kepar, *sb.* keeper; kepar, kipar, 46/9.
 Kile, *sb.* keel, 143/27.
 Lacks, *sb.* failings, 123/9.
 Ladarwise, *adv.* ladderwise, 3/17.
 Laude, praise, 53/7.
 Launged, *pp.* lanced, 139/23.
 Lawde, 53/68.
 Lawes father, *sb.* father in law, 12/131.
 Lest, *adj.* least, 1/5, 40/14, 49/46.
 Lett, *vb.* hinder, 35/33; letted, 10/69.
 Leue, *vb.* leave, 6/11.
 Leue, *sb.* leaf, 13/19.
 Lip, *vb.* leap, 148/172.
 Lokar, *sb.* looker, 5/10.
 Louse, *vb.* loose 33/5; loused, 13/23; lovsed, 30/11.
 Lyk, *adv.* like, 12/131.
 Lyksome, *adj.* pleasant, 150/7.
 Lym, *sb.* limb, 64/87; lymmes, 31/40; limmes, 61/15.
 Magnific, *adj.* magnificent; magnifick, 37/21.
 Malice, *vb.* hate, 88/135.
 Marish, *sb.* marsh, 37/17; marische, 145/77.
 Meane, *sb.* measure, means, 25/14.
 Ment, *vb.* observed, meant, 2/2, 6/19.
 Middist, *adj.* most central, 93/71.
 Minish, *vb.* diminish, 82/27.
 Mold, *sb.* mould, heavy mass, 60/8; molde, 42/12.
 Mone, *sb.* moon, 41/6, 54/6, 127/7; moan, 15/2, 53/11.
 Monny, *sb.* money, 48/34; monnyes, 45/24.
 Moude, *sb.* mud, 19/11.
 Moudy, *adj.* ugly (Latin *atrum*), 142/6.
 Mynde, *vb.* wish, 103/46; myndes, 20/7.
 Myse, *sb.* mice, 35/1.
 Naugh, *sb.* nought, 7/13, 122/28.
 Ne, *conj.* nor, 126/19; not, 17/18.
 Needly, *adv.* necessarily, 58/13.
 Nether, *conj.* neither, 49/47.
 Nide, *sb.* need, 148/166.
 Nippingly, *adv.* sarcastically, 39/64.
 Nire, *adv.* near, 65/8; nirest, 144/70.
 Noyfull, *adj.* noxious, 31/38.
 Nourris, *vb.* nourish, 3/26.
 Nurris, *sb.* nurse, 140/14; nurs, 6/4.
 Nurs, *vb.* nurse, 124/6.
 Ny, *adv.* nigh, 89/3; nye, 79/57.
 Of, *prep.* off, 11/118.
 Ofspring, *sb.* offspring, 55/14.
 On, *adj.* one, 124/9.
 One, *adj.* own, 125/22.
 Onely, *adv.* only, entirely, 44/9.
 Ons, *adv.* once, 1/1, 19/8, 51/5, 135/12; onis, 125/3.
 Orison, *sb.* horizon, 36/10.
 Othe, *sb.* oath, 14/36.
 Ought, *adv.* aught, 59/70.

- Pace, *sb.* piece, 142/20.
 Pact, *sb.* compact, 42/22.
 Palled, *vb.* paled, 13/12.
 Pane, *sb.* pain, penalty, 10/30 ; payne, 94/128.
 Parfait, *adj.* perfect, 3/2 ; parfet, 62/18 ; perfaict, 69/9 ; perfett, 62/11 ; perfet, 59/75.
 Partage, *sb.* union, 31/21.
 Pas, *sb.* step, 124/30.
 Paste, *adj.* past, 8/15.
 Peaced, *vb.* loaded, French *peser*, 100/18.
 Pears, *vb.* pierce, 105/4.
 Pentische, *sb.* pentice ; pent-house, 138/29.
 Perce, *vb.* pierce ; pearce, 25/12 ; perced, 43/2.
 Pistel, *sb.* epistle, 140/9.
 Plage, *sb.* plague, 121/18.
 Plies, *vb.* bends, 47/2.
 Pling, *adj.* bending, pliant, 135/10.
 Plise, *vb.* please, 73/13.
 Post, *sb.* messenger, 139/4.
 Pray, *sb.* prey, 6/20.
 Preestes, *sb.* priests, 11/113.
 Preuayle, *vb.* prevail, 7/37.
 Prevent, *vb.* anticipate, 120/16.
 Prise, *vb.* praise, 94/123.
 Prising, *sb.* estimation, 32/72, 57/5.
 Profit, *sb.* prophet, 72/5.

 Quarrell, *sb.* lawsuit (Italian *querelle* has still this signification), 9/40.
 Quyet, *adj.* quiet, 21/37.

 Rabel, *sb.* crowd, rabble, uproar, 3/35, 134/35.
 Rachelous, *adj.* reckless, 17/20.
 Raine, *sb.* rein ; raines, 46/1 ; raynes, 15/12.
 Rampar, *ramper*, *sb.* rampart, 17/20, 30/20.
 Rauyne, *vb.* ravin, 7/38.
 Ravins, *sb.* robberies, 9/36.
 Raynes, *sb.* reigns, 46/58.
 Receites, *sb.* recipes, 16/39.
 Reddys, *adj.* reddist, 57/10.
 Reddy, *adj.* ruddy, 4/13, 26/1, 57/11.
 Reke, *vb.* reck, 127/16.
 Righter, *sb.* guider (Latin *rector*), 75/9.
 Rive, *sb.* cleft, 57/6.
 Rok, *sb.* rock, 121/15.
 Rombled, *vb.* rumbled, 93/86.

 Rome, *sb.* room, 8/8, 123/54.
 Rondell, *sb.* roundel ; circle, 71/70.
 Rowte, *sb.* multitude, 25/31.

 Sacietie, *sb.* satiety, 54, VII/2.
 Sagge, *vb.* 150/12.
 Saw, *sb.* saying, 135/4.
 Sawsy, *adj.* saucy, 133/13.
 Scrapte, *pp.* scraped, 25/25.
 Seld, *adv.* seldom, 35/36.
 Sely, *adj.* silly, 4/22, 145/100.
 Sent, *sb.* scent, 135/23 ; sente, 135/21.
 Serenes, *sb.* sirens, 3/33.
 Shamfastnes, *sb.* shamefacedness, 27/16.
 Sheeus, *vb.* shine, 154/15.
 Shipec, *sb.* sheep, 131/14.
 Shirles, *sb.* shrieks, 125/21.
 Shirlest, *adj.* shrillest, 46/5.
 Shop, *sb.* place, room, library, 8/7, 12/150, 15/19.
 Sithe, *sb.* scythe, 44/3.
 Sithing, *adj.* seething, 36/13.
 Skant, *vb.* diminish, 18/56, 52/10 ; skanten, 27/19 ; skanted, 2/7, 51/10.
 Skant, *adv.* scarcely, 124/30.
 Skars, *adj.* scarce, 40/6.
 Skaunted, *vb.* debated, 125/11.
 Sknatz, *pp.* snatcht ?, 132/15.
 Skorned, *adj.* contemptible, 147/151.
 Skrigd, *vb.* screeched, shrieked, 139/19.
 Slake, *adj.* slack, loosened, dissolved, 42/15 ; slaked, 19/18.
 Slipar, *slippar*, *adj.* frail, fleeting, 14/28, 26/15.
 Slipe, *vb.* sleep, 146/118.
 Slowe, *sb.* filth (Latin *cænum*), 81/1.
 Some, *sb.* sum, chief thing ; somme, 56/28.
 Son, *sb.* sun, 5, III/5, 13/9 ; sone, 121/11 ; sonne, 118/30.
 Sonne, *sb.* son, 28/44.
 Sore, *vb.* soar, 76/1.
 Sorte, *vb.* join, sort, 6/15 ; sorteth, 76/10, 145/104.
 Sorte, *sb.* manner, 89/11 ; sortz, 83/8.
 Souden, *adj.* sudden, 26/41 ; soudeyn, soudain, 56/20.
 Sowerd, *sour*, 130/22.
 Sowermes, *sb.* sourness, 8/5.
 Sowth, *sb.* south, 19/6 ; sowthe, 26/7.
 Sparred, *vb.* barred, 125/25.
 Stabel, *vb.* steady, 84/27.

- Starke, *adv.* strongly, completely, 126/13.
- Steerles, *adj.* rudderless, 156/60.
- Stile, *sb.* pencil, 2/2, 112/5.
- Strait, *adv.* straight, 2/8; *strait*, 42/17.
- Strait way, straight way, 59/61.
- Strayned, *vb.* constrained, 25/35.
- Sturd, *vb.* stirred, 19/12; *stured*, 24/2; *sturred*, 113/32.
- Styrre, *sb.* stir, 64/107.
- Tales, *vb.* tells, 69/15.
- Tercian, tertian fever, 56/27.
- Than, *conj.* then, 5/2, 6/3, 44, II/1.
- Thé, *pro.* they, 3/20, 55/4.
- Thè, *pro.* thee, 5/6, 23/43.
- Thikky, *adj.* heavy, 126/26.
- Thorow, *prep.* through, 12/154, 50/22; *throw*, 56/22.
- Thralz, *vb.* enthralls, 22/10.
- Thrides, *sb.* threads, 3/11.
- Tijing, *vb.* tying, 46/4.
- To, *adv.* too, 6/7, 18/45, 45/21.
- Tothe, *sb.* tooth, 47/14; *tithe*, teeth, 139/3.
- Trade, *sb.* kind, method (Latin *modum, ratione*), 8/12, 37/25.
- Trouth, *sb.* truth, 53/9, 103/33; *trothe*, 69/11.
- Trustles, *adj.* trustless, 150/17.
- Twynkell (of the mind), flash (Latin *ictu*), 112/93.
- Uniust, *adj.* unjust, 14/32.
- Unshonning, *adj.* inevitable, 103/50.
- Unwon, *vb.* inexhausted, unconquered, 2/5; *unwoune*, 7/4.
- Vading, *vb.* eluding, evading, 2/17.
- Valure, *sb.* value 50/40.
- Venim, *sb.* poison, 6/27.
- Verdit, *sb.* verdict, 145/88.
- Vewar, *sb.* spectator, 56/25, 120/27.
- Vnbounde, *adj.* boundless, 38/53.
- Vniustely, *adv.* unjustly, 6/17.
- Vnles, unless, *adv.* 54/18.
- Vnlousing, *vb.* unloosing, 46/4.
- Vnsaciable, *adj.* insatiable, 23/26, 36/46.
- Vois, *sb.* report, voice, 47/25, 130/4.
- Vsde, *vb.* used, 10/83.
- Vttar, *sb.* give out, 141/13.
- Waight, *sb.* weight, 52/28.
- Walz, *sb.* walls, 134/12.
- Wan, *vb.* imp. of win, 9/42.
- Wane, *sb.* wain, 90/3.
- Wanhope, *sb.* despair, 158/22.
- Ware, *vb.* beware, 123/10.
- Way, *vb.* weigh, 82/35; *wayde*, 119/8; *wayeth*, 111/79; *wayen*, 26/36.
- Wayle, *vb.* bewail, 55/13.
- Weke, *adj.* weak, 9/30, 83/29.
- Weldar, *sb.* wielder, guider, 14/44.
- Wether, *sb.* weather, 67/54.
- Whens, *adv.* whence, 127/8.
- While, *vb.* wheel, 60/3.
- Whither, *adv.* whither, 48/6.
- Wides, *sb.* clothes, 3/11.
- Wind, *vb.* seent, 135/23.
- Won, *adj.* one, 74/56.
- Wonder, *vb.* admire (German *be wundern*), 56/17.
- Wons, *adv.* once, 4/4, 72/5.
- Wontz, *sb.* customs, 3/29.
- Wood, *vb.* would; *wold*, 82/35.
- Wood, *adj.* mad (Latin *ferox*), 7/7, 147/135.
- Wracke, *sb.* wreck, rack, injury; *wrak*, 11/96; *wrack*, 15/30.
- Wracke, *vb.* wreck, 42/18; *wrackt*, 9/36.
- Writ, *sb.* writing, 122/41.
- Wry, *vb.* turn aside; *wries*, 2/15; *wryed*, 121/13; *wrying*, 135/14.
- Wry sorte, Latin *vice versâ*, 89/11.
- Ydel, *adj.* idle, 122/35.
- Yea, *sb.* eye, 129/29.
- Yead, *vb.* eyed, 134/30.
- Yee, *sb.* eye, 2/16, 135/2, 143/47.
- Yeles, *adj.* eyeless, 100/11.
- Yeld, *vb.* yield, render, 54/7.
- Yerk, *vb.* irk, 146/116; *yrking*, 146/123.
- Yl, *sb.* ill, 122/30.
- Ylynked, *pp.* linkt, 156/56.
- Yplonged, *pp.* plunged, 151/1.
- Ypowred, *pp.* poured, 160/6.
- Yre, *sb.* ire, 81/6.
- Ys, *vb.* is, 102/29.
- Yt, *pro.* it, 58/26.
- Yuory, *sb.* ivory, 15/20.
- Yvel, *sb.* evil, 122/45.
- Zelozie, *sb.* jealousy, 126/25.

i=e words glost: *brid*, breed; *fld*, field; *gridy*, greedy; *griny*, greeny; *hide*, heed; *hidely*, heedfully; *in-dide*, indeed; *kile*, keel; *lip*, leap; *nire*, nirest, near, nearest; *plise*, please; *shiye*, sheep; *slipe*, sleep; *tithe*, teeth.—F.

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